

NOTES
CSB

HISTORICAL NOTES C.S.B.

COLLECTED BY THE REV.

ROBERT J. SCOLLARD, CSB

19

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1964

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1800



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FOREWORD

The material concerning Father Henry Carr contained in this volume of Historical Notes C.S.B. has been gathered during the few months following his death. It is a miscellaneous collection, and no more than a fraction of the material available. Nevertheless it is sufficiently representative to outline the principal aspects of his life and work.

Apart from administrative documents in the archives of the Basilian Fathers, Curial House, Toronto; of the Pontifical Institute of Mediaeval Studies, Toronto; of the University of St. Michael's College, Toronto; of St. Thomas More College, Saskatoon; and of St. Mark's College, Vancouver; there are two large collections of manuscript material relating to Father Henry Carr.

One is his personal collection of letters and other writings left in the care of Father Michael Oliver at St. Mark's College, Vancouver.

The other is a collection in the library of the University of St. Michael's College formed in recent years by Father Bernard Black. In it will be found letters, lecture notes, and spiritual conferences. Father Black hopes that the St. Michael's College collection will grow in size as it becomes known as a place where source documents pertaining to Father Carr's life and work are preserved and organized for use.

MEMORAIL TO THE VERY REVEREND DR.
HENRY CARR

The death of the Very Reverend Dr. Henry Carr on November 28, 1963, at the age of 83, brings vividly to the minds of those fortunate enough to have known him the memory of a man who brought to this university and this Senate a distinguished reputation and personal gifts of a high order.

Ordained priest in the Basilian Order in 1905, Father Carr taught at St. Michael's College in Toronto for more than twenty years. He became Superior of the College in 1915, and was the founder and president of the Pontifical Institute of Mediaeval Studies which became known throughout the world for its scholarship and attracted such distinguished figures as Jacques Maritain and Etienne Gilson. He later was elected Superior-General of the Congregation of St. Basil, and founded several educational institutions, including St. Thomas More College at Saskatoon, an affiliate of the University of Saskatchewan. Retiring from the principalship, he came to Vancouver in 1951. He taught at the University of British Columbia as a special lecturer, first in Classics and later in Philosophy, from 1951 to 1956, and during 1961-62 was an Honorary Lecturer in Religious Studies. In 1956 he received the hon-

ary degree of LL.D. from this university, and from 1957 to 1962 served as a member of the Senate. He founded St. Mark's College, in affiliation with the University of British Columbia, and was its principal until 1961.

A career marked by such achievements as those of Father Carr indicates an unusual capacity for leadership and a striking degree of initiative. Yet these qualities in him were unobtrusive. What aroused respect and affection in his colleagues and his students was his happy blend of gentleness and warmth, often moving them to use the word "lovable" when speaking of him. The erudition of the writer and teacher, the talent of the administrator, the skill of the athletic coach that on three occasions carried college football teams to Canadian championships — this range of interests and abilities revealed a man in whom the demands of the contemplative and the active life were harmonized. The departments of this university in which he taught were the richer and happier for his association with them; in awarding him an honorary degree, the university itself was honoured; and the Senate, recalling the contributions made by Father Carr, pays grateful tribute to one of its members who applied his Christian beliefs and training to the ends of enlightenment and brotherhood.

(Transcribed from the copy sent to the General Archives by Father M.J. Oliver)

RESOLUTION RESPECTING THE LATE
REVEREND HENRY CARR, C.S.B.

BY THE SENATE OF THE UNIVERSITY OF
TORONTO BE IT RESOLVED:

THAT the Senate record with deep regret the death of Father Henry Carr, Superior of St. Michael's College from 1915-1925 and a member of this Senate from 1926-1942.

Henry Carr was born in Oshawa in 1880, one of nine children born to William Carr and Margaret Quigley. He completed his secondary education at Oshawa Collegiate in 1897 and came to St. Michael's College to prepare himself for theological studies. The only course known and followed in those days at St. Michael's was its particular adaption of the traditional classical college programme extending over seven years. This was not precisely what Carr wanted and his decision to try for something else was to prove a landmark in the history of St. Michael's College. In 1898 he enrolled in Honours Classics in University College. Part way through the course he took a year out (1900-1901) to serve his novitiate with the Basilian Fathers. He graduated from University College in 1903 and was ordained in 1905. During a remarkable career of teaching and educational pioneering he has come to be known as Canada's most outstanding Catholic educator and his death closes

what has been, perhaps, the most nationally significant career associated with St. Michael's College.

Father Carr's teaching career began at St. Michael's in 1905 and continued unbroken there for thirty years. He was convinced of the nobility of the teaching office and he was to remain a dedicated and exciting teacher until the age of eighty. His teaching career is marked by a surprising and important sequence of experiments, the success of which has won him an almost legendary reputation in the annals of Canadian Catholic education. He introduced the matriculation programme of the Department of Education into St. Michael's College and single-handedly prepared the first St. Michael's College class to sit for these examinations, probably the first time that this had been done in a Catholic school in Ontario. The effect of this was that for the first time in the history of St. Michael's an entire class was made eligible to enter the provincial university. Father Carr did this the first year he was a full-time teacher and while he was the youngest member of the staff.

The success of this experiment made possible the plans to constitute St. Michael's as an Arts College in the University of Toronto. He advocated, encouraged and in large part planned the procedures which in 1906 brought St. Michael's into Federation. The academic

changeover was not completed until 1910 and Father Carr used the intervening years to build up the departments in the College, particularly Philosophy, and in 1911 St. Michael's presented her first class to the University to receive degrees. At this moment the changeover divided St. Michael's into an Arts College and a High School, the latter obtaining its own campus only in 1950.

Henry Carr was not a man to look back. He was appointed Superior of St. Michael's in 1915 and retained that office for the succeeding ten years. He continued to expand the Department of Philosophy of which he was a member and to a great extent gave it its character; it was Christian in its background, international in its involvements, scholarly and research-conscious in its methods and orientation. The result of this was that he laid the foundations for the Institute of Mediaeval Studies and was, from 1929-1936, its first president. During his years of academic achievement at St. Michael's Father Carr was also one of the most renowned athletic coaches in Canada, his teams winning the Allan Cup in hockey and intercollegiate titles in intermediate football.

Beyond St. Michael's, Henry Carr is remembered as the Rector of St. Basil's Seminary from 1925-1928 and as the Superior General of the Basilian Fathers

from 1930-1942. When he had served in that office for the maximum number of years allowed by Canon Law, he was appointed to St. Thomas More College in Saskatoon as Superior. Although he was sixty-two years of age Father Carr launched himself into a new career in Western Canada. Never a man to be shackled by the past or weighed down by fixed ideas, Henry Carr never forgot the value of a principle nor the varieties of its application. He immediately began to introduce into St. Thomas More College the experience in the principle of federation he had learned at Toronto but adapted it to conditions characteristic of Saskatchewan. When his term at Saskatoon was completed in 1948 he left behind another successful educational venture.

Now sixty-eight, eligible for honourable retirement, he returned to Toronto as professor in patristic literature in St. Basil's Seminary. Three years later in 1951 the Archbishop of Vancouver, anxious to establish a college on the campus of the University of British Columbia, invited Father Carr to be its first Superior and Principal. This was pioneering in a new field still farther west and Henry Carr found the invitation irresistible. Mindful of his seemingly inexhaustible vigour, the President of the University appointed him a Special Lecturer in Classics and the following year created for him a Special Lecture-

ship in the Department of Philosophy, a post which he continued to fill until he was seventy-five. Father Carr remained Superior of St. Mark's until 1961 and the College will bear for many years the stamp of its founder.

By strictly scholarly standards, Father Carr did not publish a great deal. In the early thirties he wrote and published a series of pamphlets on economic problems. He contributed occasionally to various historical, philosophical and theological journals. He was usually controversial and invariable provocative. He leaves behind considerable useful but unedited memoranda. Father Carr belonged to the passing breed of epistolary scholar and his long and informative letters are in the files of friends around the world. He remained to the week of his death the incessant, unrelenting correspondent whose affection and concern extended to people of every rank and walk of life. Many people disagreed with Henry Carr but everyone liked him. Four universities conferred honorary degrees on him, Toronto in 1912, Saskatchewan in 1952, Assumption in 1955 and the University of British Columbia in 1956.

Father Carr never enjoyed good health and probably few men alive paid less heed to it. He was the despair of physicians and must have been possessed of a unique chemistry which could defy dietary prescriptions and rejuvenate

him constantly. Approaching eighty-four, he seemed sixty and his abundant hair remained perennially black. As he was carried to the hospital for the last time, in very good spirits he remarked to his confreres, "This time I don't think I'll be back." He died quietly and still young in mind in Vancouver on November 28, 1963.

Carr Hall, opened at St. Michael's College in 1954, stands witness of the recognition and esteem rightly rendered him by the Alumni, students and faculty of the University of St. Michael's College.

BE IT FURTHER RESOLVED:

THAT this Resolution be inscribed upon the Minutes of the Senate and that a copy be sent to Father Carr's sister, Mrs. H.C. Hatch, and his brothers, John, and William, as an expression of the Senate's sympathy and respect.

C.T. Bissell,
President

R. Ross,
Registrar.

Moved by J.M. Kelly, C.S.B.
Seconded by W.A. Martin, QC.

(Transcribed from the copy in the
General Archives)

Archbishop Duke
December 4, 1963.

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ARCHDIOCESE OF VANCOUVER
Archbishop's Office

150 Robson Street
Vancouver 3, B.C.

Rev. Robert J. Scollard, C.S.B.,
Secretary General, Basilian Fathers,
95 St. Joseph Street,
Toronto 5, Ontario.

Dear Father Scollard,

I received your kind letter of November 29th for which I am grateful. We were grateful to the Community for permitting Father Carr to come to the coast and to help us establish St. Mark's College on the Campus.

We were grateful also of the opportunity to have the special Solemn High Mass for him on Saturday before he was taken to Toronto for his burial.

I offered Mass for him today at St. Joseph's Altar in gratitude for the help he gave me over the years.

I enclose a copy of the talk I gave on Saturday.

Archbishop Duke
December 4, 1963.

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With kind greetings and every
blessing for the needs of the Community,
I remain as ever,

Devotedly yours in Christ,

Most Rev. W.M. Duke, D.D.,
Archbishop of Vancouver.

WMD:kom

(Transcribed from the original in the
General Archives of the Basilian
Fathers)

Vancouver Funeral
November 30, 1963.

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SOLEMN MASS— REV. HENRY CARR, C.S.B.,
at Holy Rosary Cathedral, at 10:00 a.m.
November 30th, 1963.

The Mass was sung by Rev. E. Garvey, C.S.B., Deacon was Rev. Paul Foran and Subdeacon was Rev. J.T. Hanrahan, C.S.B. The Archbishop presided at the Mass assisted by Rev. J.A. Whelihan, C.S.B., and Rev. G.F. McGuigan, C.S.B. Present in the Sanctuary were Rt. Rev. Eugene Medved, O.S.B., Rt. Rev. D.J. Carey, D.P., Rt. Rev. F.A. Clinton, D.P., Very Rev. J.E. Brown, Rev. A. Murray, Rev. Augustine Kalberer, O.S.B., Rev. J. Teague, Rev. John Hanrahan, Rev. M.J. Oliver, C.S.B., Rev. David Bauer, C.S.B., Rev. C.P. Hinchy, S.J., Rev. Joseph Monahan, S.J., Rev. Francis Lawless, C.Ss.R., Rev. Henry Bartley, C.Ss.R., Rev. P.J. O'Byrne, Rev. Patrick O'Byrne, Rev. W.J. Cullinan, O.M.I., Rev. G. Beauregard, Rev. J. Swinkel, Rev. E. O'Dwyer, Rev. J.P. Carney, Rev. Peter Mallon and Rev. J.R. Roberts.

The Mass was sung by fellow priests under the direction of Rev. Father Swinkels.

The Archbishop spoke at the Absolution, he said:

"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven," Luke 18, 16.

Rt. Rev. Monsignori, Very Reverend and Reverend Fathers, Dear Sisters, Distinguished Guests, and Dearly Beloved:

These words fell from the lips of our Divine Saviour. During His public life our Divine Saviour travelled every place in Palestine. Wherever He went people came to welcome Him and hear Him. Many times they brought their little children with them. Naturally the little children wanted to get near Our Lord and to get His blessing. But the Apostles, fearing to over-work Our Lord, tried to keep them away, but then Jesus said to them: "Suffer little children to come unto Me, and forbid them not for of such is the Kingdom of Heaven."

The Church has never forgotten these words of Christ. She has ever retained Her love and devotion for Her little ones. At an early age She gives them the Sacraments of Baptism, Confirmation, Penance and Communion in the Blessed Eucharist.

She follows them from the Catholic home to the early classes and to the schools and to the colleges and the academies and eventually to the universities.

For this reason She has established the various religious Communities of men and women who devote themselves principally to the great work of Catholic education from the primary class through to the advanced grades in their various institutions of learning.

It was to one of these religious communities to which Father Carr was attracted by God's grace and inspired to give his life to the Holy Priesthood. He was born in Oshawa, Ontario, on January 8th, 1880, one of nine children of William Carr and Margaret Quigley.

At the age of 20 in 1900 he followed his vocation and entered the Basilian Fathers whose Motherhouse is in Toronto. He was ordained on September 3rd, 1905, and ten years later became the Superior and President of St. Michael's College in the University of Toronto.

From 1915 to 1925 he was the founder and first President of the Pontifical Institute of Mediaeval Studies, the world famous graduate school in Toronto.

He became the Superior General of his Community from 1930 to 1942. He was the founder and principal of the St. Thomas More College in the University of Saskatchewan from 1942 to 1949. And then on our invitation he came to Vancouver in 1951 to lay the foundations for a possible Catholic College at the University of British Columbia.

He stayed with us at the Archbishop's Palace and taught in the Classics and Philosophy Department of the University of British Columbia, 1951-61, always

studying the educational facilities of U.B.C. and conferring with the faculty and personnel and always advising how it might be possible to have a Catholic College on the campus, and by the results of which he became the founder and first Principal of St. Mark's from 1958 to 1961.

We could never forget the years that Father lived with us at the Palace where by his priestly life and devotion to the Blessed Sacrament and to duty he was an example to all of us.

Father Carr was honoured by many Universities, including Toronto, Saskatchewan, the Assumption University of Windsor and U.B.C. He was well known by his scholarly articles on Economics, Philosophy and History.

It is interesting to note that throughout his career in his contact with youth influencing them as a true priest he kept closely in touch with the things in which many of his students were intensely interested, namely in athletics; and his teams for hockey and football were outstanding. In 1910 his team won the Allan Cup for Hockey and in 1913 his team won the Intermediate Championship of Canada in football.

Looking back over the years of his long priestly life of 58 years during which he held such important positions in the

Basilian Fathers, and in their work for Catholic education and leadership, across Canada, from Chatham, N.B. on the Atlantic coast to Vancouver here on the Pacific, we can visualize the wonderful contact and direction and character formation he has been able to give to the countless members of the youth, girls and boys, of our dear country Canada.

Now the Master has called him to his eternal reward, and the Scriptures tell us that "they that instruct many to justice shall shine as stars for all eternity." Dan. 12, 3.

In gratitude to Father Carr for the great help he gave in the work of education here in the Archdiocese, we considered it a privilege and a duty to have this Solemn Mass for him at the Cathedral this morning before he will be taken to Toronto according to the desire of his Community for his funeral and burial. We offer our sincere sympathy and gratitude to his Community, the Basilian Fathers, and to his dear sister, Mrs. H.C. Hatch, of Toronto and his two brothers, John Carr of Los Angeles and William Carr of London, Ontario, and we are grateful to all who came to honour him on this occasion and to assist him by their prayers that God may grant to him eternal life and let perpetual light shine upon him.

(Transcribed from the original deposited in the General Archives of the Basilian Fathers.)

FATHER CARR: HAIL AND FAREWELL

The impending departure of Father Henry Carr from St. Thomas More, where he has been principal of the college since 1942, and his transfer to Toronto where he will assume new responsibilities, is a matter of more than passing interest to the community and, indeed, the province at large. He has made an important place for himself in the life of the university and is regarded as one of the outstanding educationists of the province. St. Thomas More and its students will miss him beyond measure, for he has been a leader of vision, a brilliant teacher, and active in all good works both for the college and the university of which it is an integral part. Since we were boyhood companions in Oshawa and have been devoted friends for many years, I welcome this opportunity to pay him, on behalf of a wide constituency of colleagues and friends, this tribute of admiration and respect.

It is not possible in the room available to deal at length with the grand old town, now a dynamic and expanding city, in which we spent such happy and carefree boyhood days. It must suffice to say that with the passing years our paths diverged, and Henry left for the University of Toronto while I departed for Queen's. At University College he specialized in classics under the great Maurice Hutton, and was awarded honours

standing. He then trained for the priesthood and was ordained in 1905. He joined the staff of St. Michael's College the same year and in 1915 was made Superior of the College. In 1930 he was elected Superior General of the Congregation of St. Basil, a post which he held for twelve years. Perhaps the outstanding achievement of the Congregation of St. Basil, in which Father Carr played a prominent part, was the founding of the Institute of Mediaeval Studies, probably the greatest educational research centre of its character on this continent. It gained the signal honour of being designated a Pontifical institute, the only one outside of Rome. Here scholars and students gather from Europe and America to study under eminent philosophers and historians or to undertake research in its vast library and great store of microfilmed documents. Father Carr attracted to it many of the most eminent men of science and philosophy in the western world, among them the great Jacques Maritain, regarded by many as the greatest Catholic philosopher since Saint Thomas Aquinas.

Father Carr has achieved such eminence in his church and in education, is possessed of such brilliance of mind and depth of character, that it would be impossible in a brief sketch even to mention the scope of his work and his

influence in education and public affairs. He has taught some of the most outstanding men in Canada in the fields of art, philosophy, and letters. Among them will be found the present president of the Pontifical Institute, Father Anton C. Pegis, who edited and contributed a learned Introduction to two editions of the works of Saint Thomas Aquinas. Morley Callaghan, Paul Martin and many others have been among his students. And, what may come as a surprise to my readers as a young man he was a brilliant athletic coach, turning out great teams in hockey and rugby football. At present many of his friends, in particular Father Eugene Cullinane, formerly professor of economics at the University of Saskatchewan are trying to persuade him to publish his own lectures, in philosophy, which already have had a great success in a mimeographed version.

And now I return briefly to our boyhood days in Oshawa, a town dear to us then and ever since. Along with the sister towns of Whitby and Bowmanville, it constitutes one of the great industrial centres of Canada. Of our schooldays and adventurings through the lovely countryside and along the shores of Lake Ontario, I have no room to enlarge upon. The town in our time had many "characters" and some expanding enterprises, and seemed even then conscious of its great future.

No doubt every group in the community deserved credit for the harmony and economic progress achieved; but exceptional leadership was shown by a number of greatly endowed families — the Cowans, Dillons, Stories, MacLaughlins, and some others. And this dynamic leadership is still being given. The enlightened influence of Colonel and Mrs. R.S. MacLaughlin has been felt from coast to coast. His deep and abiding interest in Queen's is seen by his princely gifts of rare manuscripts, as well as a magnificent new science building, to that university.

Father Carr's mother was a woman of bright and shining mind. She had a store of aphorisms, among them, "A new broom sweeps clean, but an old one gets in the corners." Keeping this in mind, I may venture now to set down two or three tales in the hope that some of the colour and flavour of times long since past may be recaptured. There was a strong infusion of United Empire Loyalist blood and tradition in Oshawa and the surrounding territory, and town and country were proudly and fiercely British in outlook. Even the churchyard in which we staged our battles, was known as "Lundy's Lane". There was little or no caste or social prejudice, all being accepted on their merits.

Henry was a well-knit rugged little lad with fathomless blue eyes and a great

shock of jet black hair. One day I made a brief survey of the Chapel in his school, on the strength of which I extended to him a cordial invitation to join me at the Presbyterian Sunday school at its next session. He accepted graciously; and when the great day came we marched down the street with a slightly belligerent air, giving notice to all and sundry heathen that the Irish and Scots had contracted a firm military alliance. Our only regret was that we were not piped into the school-room by a detail of the Gordons. However, we sang the hymns with gusto, if slightly off-key. I have always maintained that the inoculation I gave Henry that day — to the surprise of our families and firends — accounts not a little for his "savoir faire" and his fine aplomb when under stress today.

Then there was the time when our group in high school was impressed by reports of deeds of prowess shown by the lads who attended the gatherings of "The Knights and Ladies of Temeprance", in a suburb of Oshawa known as Harmony. A number of young people from our school as well as some from the surrounding farms, attended these meetings during the autumn and winter months, for mutual pleasure and instruction. Some of the farm boys discovered their leader's private stock of cider, commonly cured for winter cheer in those days. This special stock had been perfected by the

hand of a master, and was a golden ambrosia, the veritable elixir of life. From their corner of the hall, where the lads who had sampled the brew were congregated, the singing for a few weeks was full-throated, not to say brilliant. Then came the inevitable evening when the master of ceremonies opened proceedings with a few winged words. These smoked along the edges, and crackled and jumped with blue electric flames. According to our scouts, these flames even illuminated the deep darkness of the winter night, and dimmed the stars. Much to our disappointment, continued interesting reports from this front petered out; and so we abandoned the cause of temperance in Harmony.

It is necessary now to turn from such trivia, and give consideration to the main theme of this article, which concerns Father Carr and his career. I shall, however, perhaps tell more of these boyhood tales in a later piece entitled "The Age of Innocence."

After many a summer, and having pursued a brilliant and scholarly career in the east, Father Carr arrived in Saskatoon to assume the responsibilities of the principalship of St. Thomas More. His vast background of scholarship, teaching and administration was now to stand him in good stead. The whole world was convulsed by the greatest war in history. Malignant and savage forces

had been let loose in Christian lands which were once the centres of culture and civilization. As Winston Churchill has observed, Asiatic hordes which had not been seen in Europe since the days of Ghengis Khan were soon to appear along the Elbe and the Danube. Rauschnig in "The Revolution of Nihilism" examined the dark and cruel philosophy of Hitler, Goering, Goebbels and others of the motley crew that destroyed all that was fine and precious in Germany. But the New Barbarism is worse; and it threatens to engulf the entire world of civilized Christian nations. It was well therefore, that Father Carr arrived to assume direction of St. Thomas More at the time he did. Not only had he organized the college along with Dr. W.C. Murray, but he was superbly equipped to give leadership in the college, the community and the province, to the cause of enlightenment and human freedom.

There is no room to present here, even in the briefest outline, an account of the profound changes in thought and action that have occurred in the past twenty years. These developments have deeply affected the lives of individuals and the entire course of human history. It is mainly in the realms of politics and economics, science and ideological thought, that these vast and overwhelming tides in the evolution of mankind and human affairs have swept forward, with all their desolation and terror. In the field of science alone,

developments in the making and use of atomic energy have been so profound and pervasive as to alter our entire outlook and world orientation. Even as far back as a generation ago, the great Spanish philosopher, Miguel de Unamuno, having a deep faith in the liberating and liberalizing potentialities of science, uttered the warning that for all its promise science might rob men of wisdom, and change them into mere phantoms laden with knowledge. It was for this reason, too, that Dr. Robert Hutchins, at the recently held bicentennial celebration of Goethe's birth, urged a greater emphasis on the humanities and the social sciences, views that he had held and expressed at the University of Chicago these many years.

The recently published work, "The Law of the Soviet State", by Vyshinsky, is indicative enough of what Chancellor Hutchins had in mind. In commenting on this book, diabolically specious and clever as it may be, Professor Philip E. Mosley of Columbia has said: When dogma overshadows fact and obedience requires unfailing repetition of dogma, the complete concentration of power takes on a terrifying quality of blindness."

As against all this, St. Thomas More stands for another view of life, a view set forth centuries ago by that powerful philosopher, Saint Augustine. "Let no

man despise himself. We were nothing, but we have begun to become some great things." This profound and moving view of human life and destiny is only now beginning to be dimly understood in all its significance. In the relations of the college with the rest of the university, President W.P. Thompson has said they are "ideal". So they have always been; so may they ever be.

(Transcribed from the Saskatoon Star-Phoenix, August 6, 1948. Clipping deposited in the General Archives of the Basilian Fathers.)

Personality Panel

BUILDER OF MEN

Sixty years ago Henry Carr, of Oshawa, Ont., had only one ambition — to make money to buy things for his mother. That was when he was nine and was receiving more school prizes than he knew what to do with. At 20, after he had received his B.A. from the University of Toronto, Henry had another idea: men are important, not money and material things. So, he entered the priesthood, made a vow with the Basilian Fathers, a teaching order, in Toronto and, with never another thought about money, set out to help make men out of other mothers' sons.

Today, about 50 years later, Very Rev. Henry Carr, C.S.B., B.A., LL.D., who has been honored by two secular universities for his contributions to higher education in Canada, is still acting on the same idea. He did two years ago when he began lecturing at the University of British Columbia.

The first priest ever to join the staff, he was told that as "there is so much prejudice against Roman collars", it would be advisable to lecture "in civies". Promptly the former superior-general of Basilians (1930-1942) went out, bought himself a grey suit and a flashy tie

and appeared for his lecture. A storm of protest arose on the least expected side — the young men on the campus. In a stinging editorial in the student newspaper, "Ubyssy", they castigated the "unfrocking of a priest". Result: the grey suit went to charity.

Father Carr established his reputation for putting men ahead of material things early in his career. As Superior of St. Michael's College, Toronto, from 1915 to 1930, he engineered the founding of the Pontifical Institute of Mediaeval Studies. Constantly he had his confreres in a state of embarrassment. For he was not concerned about where the money was to come from or where the institute was to be housed; he wanted teachers — the best there were to be had in the field of mediaeval studies. He got them. He brought in such men as Etienne Gilson from France, Sir Bertram Windle from England and many others. Then he proceeded to build.

The particular genius of this renowned educator is in his adapting the Basilian system of education to local needs. As soon as he joined the staff of St. Michael's, following his ordination in 1905, he went right to work on putting an end to the college's academic isolation. For him it was essential that St. Mike's become a vitalizing member of the denominational colleges to be federated into the University of Toronto.

Again, years later, when he and the late Archbishop Gerald Murray founded St. Thomas More College in Saskatoon, he saw that it was affiliated with the University of Saskatchewan. Both universities have conferred honorary degrees on Father Carr — Toronto before he was 40, Saskatchewan this year.

Famed as has this moulder of men become on the campuses of the east and of the west, he is still best known back home in Oshawa. There he is still Henry Carr, one of the eight children of stone-mason-bricklayer William Carr and his wife, Mary Quigley. And there he is still reminded that he coached the famous St. Mike's hockey team which first brought the Allan Cup to Toronto, in 1909; that he guided the college's football teams that won the Dominion junior championship in 1909 and the Dominion intermediate in 1914. Father Carr goes back to Oshawa regularly for reunion with his former schoolmates, one of whom is Rev. Walter Black, a United Church minister, who holds his schoolboy friend in high esteem.

Father Carr has always been a man of few words, a characteristic which his students often found disturbing. Many, who at times thought that they were too far below his level to be noticed, have been startled to hear their professor call them by their first names. Even at graduation garden parties he does not go in for small talk; he confines

himself to one congenial group with whom he can come to the point without having to beat around the bush. He is really at home when he is frying speckled trout or making flapjacks for a small group of friends at Strawberry Isle, the Basilians' summer home on Lake Simcoe.

Of the many who have tried to describe Henry Carr — Priest, teacher, coach, builder of colleges and of men — none has succeeded better than Dr. F.J. Leddy, dean of arts at the University of Saskatchewan. Said he: "... Father Carr, to those who have known him for many years, escapes description. He simply defies the adjectival process."

(Transcribed from The Ensign, August 23, 1952. Clipping in the General Archives of the Basilian Fathers.)

ST. THOMAS MORE PRINCIPAL
LEAVING UNIVERSITY STAFF

The Very Rev. Father Carr, principal of St. Thomas More College at the university since 1942, has been called to the headquarters of the Congregation of St. Basil, Toronto, President W.P. Thompson announced this morning.

Father Carr will be succeeded by the Rev. B.F. Sullivan, who has been professor of philosophy for 18 years at St. Michael's College in Toronto. President Thompson said that Father Carr expected to leave at the end of August.

"The departure of Father Carr is a great loss to the whole university," President Thompson said. "He is a distinguished scholar who, before coming to Saskatchewan, held the important posts of principal of St. Michael's College and superior-general of the Congregation of St. Basil. He is a widely-known philosopher and much-loved teacher with high educational standards. Under his direction St. Thomas More College has grown very rapidly and its relations with the rest of the university have been ideal."

In 1948, Father Carr was president of the Saskatoon branch of the Canadian Institute of International Affairs. Much of the credit for the formation

of the Pontifical Institute of Mediaeval Studies, the high point in the educational work of the Fathers of St. Basil, was acknowledged to him, President Thompson said.

Father Sullivan has been registrar of St. Michael's, and vice-president for a number of years. He has been regarded as one of the foremost authorities in political and social philosophy in Canada. Educated at the University of Toronto, in Assumption College and St. Michael's, he did graduate work at the Catholic University of America, Washington, D.C. He became a member of the faculty of St. Michael's in 1922.

(Transcribed from the Saskatoon Star-Phoenix, July 6, 1949. Clipping the General Archives of the Basilian Fathers)

COLLEGE AIMS TO ADVANCE BEST OF CATHOLIC THOUGHT

Task of St. Thomas More to Contribute to University's Intellectual Life, Principal Carr Says.

"It is our desire and hope that St. Thomas More College bring something worthwhile to the University of Saskatchewan and the Province in contributing the best of Catholic thought and culture to the intellectual life of the university", Very Rev. Henry Carr, recently appointed principal of St. Thomas More College, said today. "After all, the essence of education is philosophy, and it would be a great pity if philosophy were neglected for the immediately practical sciences", he added. "Without living philosophy, there can be no life ultimately at the universities, no life of the spirit. Without the Catholic culture of Western civilization, there would be a great gap."

Academic Function

The function of the college, Father Carr said, was definitely academic. It was founded in the fall of 1936 as part of the wide educational system of the Institute of St. Basil. From modest beginnings, it has expanded considerably during its six years of life, and

has been staffed by distinguished members of the institute. At the present time, the policy of the college must necessarily be one of keeping things going, not one of expansion, he said.

Father Carr has had a long and outstanding career as an educator. Immediately after his ordination in 1905 he joined the staff of St. Michael's College in Toronto. In 1915 he became Superior of the College. In St. Michael's year book for 1942, the following tribute is paid to him:

"He was young, just 10 years ordained, but he was old in experience with all phases of college life. His name will live for his educational policies, but then he was equally well or better known for his work in college athletic activities. Father Carr brought to his post a profound conviction of the necessity of higher Catholic education and a desire to see St. Michael's not only do its share, but also lead. He wanted the college to make a distinctive contribution to the intellectual life of the university and the country!"

Succeeded McCorkell

In 1930, he was made Superior General of the Institute of St. Basil, a post which he held for 12 years. He has come to St. Thomas More to succeed Rev. E.J. McCorkell, who has been made Superior General.

Other members of the staff this year are Rev. Paul Mallon, M.A. (Toronto), docteur de l'université (Laval), C.S.B., professor of modern languages and history; Rev. Joseph E. McGahey, M.A. (Toronto), professor of Thomistic philosophy; and Rev. Eugene A. Cullinane, M.A. (Western University), instructor in economics. Father Mallon has come to take the place of Rev. G.F. Anglin, who has left to do further graduate study.

The work of the Institute of St. Basil of America was almost exclusively teaching, he said. The institute was founded in France more than 100 years ago, and consisted of two provinces, French and American. In 1922, the American province became independent of the French, and has grown considerably during the last 20 years.

Founded in 1852

St. Michael's College in Toronto was the first school of the Institute of St. Basil in America. It was started in 1852, and early in this century was federated as an arts college with the University of Toronto.

The great achievement of St. Michael's and of the Fathers of St. Basil was the Institute of Medieval Studies in Toronto. This Institute had its beginnings in the philosophy department of St.

Michael's. In 1929, it was inaugurated as a separate institute, and had attracted some of the outstanding medieval scholars as teachers. Ten years later it was made a Pontifical Institute — the only one of its kind in the world outside of Rome — when Pope Pius XII, acting on the unanimous petition of the Canadian hierarchy, granted it a charter. The Institute of Medieval Studies is the high point of the educational work of the Fathers of St. Basil, and to Father Carr goes much of the credit for its formation.

The Institute of Mediaeval Studies grants the degrees of doctor of medieval studies and master of arts. It has perhaps the most complete library of medieval philosophy in America, with an immense number of photostatic manuscripts, Father Carr said.

The Basilian Fathers operate three colleges in Canada and a number of high schools in Canada and the United States, besides teaching parishes and missions among the Mexicans in Texas. St. Thomas More College, affiliated with the University of Saskatchewan, is one of their latest ventures. Registration has increased steadily during its operation, Father Carr said, and it is expected that it will be higher this year when the College opens on October 5.

(Transcribed from the Saskatoon Star-Phoenix, September 29, 1942, p. 3.
Clipping in the General Archives)

REV. HENRY CARR, 83
teacher of classics

Rev. Henry Carr, 83, former superior of St. Michael's College and of the Congregation of St. Basil, died yesterday in Vancouver.

Father Carr founded the world famous Institute of Medieval Studies at St. Michael's in 1929 and was president of the Institute until 1936.

Born in Oshawa and educated there and at St. Michael's, Father Carr graduated in classics in 1903 and was ordained in 1905. He taught at Assumption College, Windsor, then at St. Michael's, where he was superior from 1915 to 1925. He was superior of St. Basil's Seminary, Toronto, from 1925 to 1928, and of the Congregation of St. Basil from 1930 to 1942.

From 1942 to 1948 he was superior of St. Thomas More College, University of Saskatchewan. In 1951 he founded St. Mark's College in the University of British Columbia, and was its head until he retired in 1961.

Father Carr held honorary degrees from the four universities at which he taught. In 1952 St. Michael's College named its centennial building Carr Hall in his honor.

Toronto Star
November 29, 1963.

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A pontifical requiem mass will be sung Monday at St. Basil's Church by Most Rev. F. Marrocco, Auxiliary Bishop of Toronto at 10 a.m. The sermon will be preached by Father E.J. McCorkell, who succeeded Father Carr as superior of St. Michael's. Burial will be in Holy Cross Cemetery.

Father Carr is survived by a sister, Mrs. H.C. Hatch of Toronto, and two brothers, John of Los Angeles, and William of London, Ont.



CARR, Rev. Henry, C.S.B., B.A., LL.D.
— At St. Paul's Hospital, Vancouver, B.C. on Thurs. Nov. 28, 1963, Rev. Henry Carr, CSB, B.A. LL.D., in his 84th year, dear brother of Mrs. H.C. Hatch of Toronto, John of Los Angeles, and William of London. Friends may call at St. Michael's College, 50 St. Joseph St., Toronto, after 2 p.m. Sunday. Office of the dead, Sunday at 8 p.m. Pontifical requiem mass in St. Basil's Church, Mon. morning at 10 o'clock. Interment Basilian Fathers Plot, Holy Cross Cemetery.

(Transcribed from the Toronto Daily Star, November 29, 1963. Newspaper clippings in the General Archives of the Basilian Fathers.

Rev. Henry Carr, CSB, founder and former principal of St. Thomas More College on the campus of the University of Saskatchewan, Saskatoon, died in Vancouver Nov. 28. Highly respected among Canadian educators, Father Carr was principal of St. Michael's College, Toronto, from 1915-1925. While he was superior of the Basilians from 1930-1942, he founded St. Thomas More College, was named principal in 1942 and held the position for seven years. He was appointed first principal of St. Mark's College at the University of British Columbia and held that post until he retired in 1961. Survived by a niece, Mrs. Jack Leddy of Saskatoon, Father Carr was buried in Toronto Dec. 2.

(Transcribed from the Prairie Messenger Wednesday, Dec. 4, 1963, page 1. Newspaper clipping in the General Archives of the Basilian Fathers)

BASILIAN TEMPTED YOUTH TO
TRY JOYS OF THINKING

Bro. Thomas Gerwing, Obl.SB

Some years ago, Bernard Daly described Father Henry Carr's presence at St. Thomas More College, Saskatoon, thus: "reflecting, nodding, chuckling, agreeing and disagreeing with equal gentleness; looking for his glasses, and borrowing someone else's on trial; noting the names of newcomers on cards in his breviary — and knowing them the next time; tempting untried minds to try the joys of thinking; getting up to his elbows in dishwater washing breakfast dishes so that more students might use them."

That is how we who were fortunate enough to attend St. Thomas More College in his time (and in Father McGahey's) remember him, a gentle wise twentieth-century Socrates, who stimulated us with provocative questions. But a Christian Socrates whose philosophy is best expressed in his own words: "By their learning (he is talking about the high secular vocation of Catholics in the State and in the Church) and knowledge, they contribute to the erection, maintenance and advancement of a Catholic intellectual atmosphere, which will produce deep knowledge in the Church, and the great love of God which natur-

ally and spontaneously flows from great knowledge of God."

This conviction he tried to share with Catholic parents everywhere. Because the Church needed them for the work of God, parents should want to educate their children as far as they can.

Father Carr helped to make a fully rounded Christian and secular education possible for Catholics from Ontario to B.C. He was a pioneer in the now famous Basilian experiment in higher education: the Catholic college fully integrated into a state university.

Thus Catholic students have available to them the rich Christian tradition in the humanities and at the same time the multi-million dollar buildings, labs., libraries and the rest, of a state university — facilities a Catholic university could never hope to duplicate.

That's what you would call having the best of two worlds. Ontario, Saskatchewan, Alberta and British Columbia are all the direct beneficiaries of the work of this great pioneer in Catholic education.

Now he is dead — but his work lives on. In the chapel of Notre Dame of Wilcox he already has stood some years

now in a stained glass window along with Augustine and Aquinas. That is a tribute few men receive in their lifetime.

(Transcribed from the Prairie Messenger, December 11, 1963, page 3. Newspaper clipping in the General Archives of the Basilian Fathers)

FATHER HENRY CARR, C.S.B.

The Far West will also miss Father Henry Carr, CSB, whom we make bold to nominate the most distinguished Basilian of the last half-century. As principal of St. Mark's College in the University of British Columbia there was an unique and pioneer arrangement with the very secular university which his genius alone could carry through. At Saskatoon he won Thompson as he did McKenzie in B.C. St. Thomas More College in that place, is unique in a different way. He was always very generous in giving Monsignor Markle great credit for this. But Father Carr built on this arrangement.

We do not think that it would be hard to analyze the success which attended everything he attempted from Greek to football and from Toronto to all America. It was flashing intelligence in the hands of indomitable willpower. If he decided you were going to learn — you learned. He would cut it into pieces and hammer it into you. For himself, this intelligent "Flashing" would often get in the way of logic when he preached or spoke. We once heard him, in Saskatoon, at a big college occasion, commence a speech without any formal beginning and ten minutes later, re-collect himself and commence again with "Mr. Chairman, etc." This made the rest of it a flashback. It turned out

to be one of the finest speeches of all time in that province. But we think it is unanimous. He was one of the best teachers ever. Too bad he had to get old. His hair was black to the last. His brain was so acute that the Head of the University of British Columbia called him, even at that age, the best teacher in Canada. Requiescat in Pace!

(Transcribed from the Canadian Register, December 14, 1963. Newspaper clipping in the General Archives of the Basilian Fathers)

FATHER CARR: PROPHET OF VISION COURAGE TO MATCH

Among the hundreds of priests, graduates and friends of St. Michael's College, who attended the funeral of the late Rev. Henry Carr, CSB, in St. Basil's Church, Toronto, the most common comment was that his death marked "the end of an era" for the Basilian Fathers.

Bishop F.A. Marrocco celebrated the funeral Mass, assisted by Very Rev. Joseph Wey, CSB, superior-general of the Basilians as assistant priest; Rev. E.C. Garvey, CSB, superior of St. Mark's College, Vancouver, as deacon; and Rev. John Kelly, CSB, president of St. Michael's College, Toronto, as sub-deacon.

The sermon, excerpts from which appear on this page, was given by Rev. L.K. Shook, CSB, of the staff of the Pontifical Institute of Medieval Studies.

After listening to Father Shook's words, we concluded that Father Carr's death was not so much the end of an ear as his life had been the beginning of several eras which are still going on.

NO CATHOLIC HIGH SCHOOL IN ONTARIO AT the present time would have a reason for existence if it did not follow the Department of Education program of

studies and prepare its students for departmental examinations. But we can well imagine the raised eyebrows when Father Carr suggested in 1905 that they should do this, and inaugurated the program at St. Michael's. With an ecumenical vision shared by very few at that time, he saw that if Catholics were to contribute their share to the development of Canada they must be in the mainstream of the nation's educational life. It took courage to promote such a view at that time; but we are all thankful that he had that courage.

SIMILARLY, HE WAS AHEAD OF HIS TIME IN his views on university education for Catholics. When most others were thinking in terms of equivalent university training under completely Catholic auspices, he saw that if Catholics were to make any contribution and exert any influence on the academic life of Canada they had to take their place in the secular universities. Now, in the light of intervening history, everyone sees that he was right; but it took courage to promote the idea in 1913. He had that courage and we are reaping the fruits in Toronto, Saskatoon and Vancouver, and in other university centers where the Basilians are not actually handling the institutions.

Among these enterprises the founding of St. Mark's College in the University of British Columbia was in many ways

the most significant. And more than any other, this enterprise was accomplished through the personal influence of Father Carr himself, by making friends of the staff and administration of the University and preparing the way for the smooth passage of the necessary legislation.

CANADIAN CATHOLICS OWE ANOTHER DEBT TO Father Carr. Father Shook made reference to his major role in the establishment of the Medieval Institute. He promoted this enterprise because in his broad vision he could see the possibility of bringing the Christianizing influence of scholastic thought to the whole North American arena, if St. Michael's could produce enough sufficiently qualified men.

With the same vision, he saw that the success of the Basilians' work in the secular university field depended on their academic qualifications. Consequently, in the days when their Congregation was desperately short of help to meet immediate needs, he persuaded the superiors to send capable men away for graduate study at the best universities of the world so that they might take their place on any campus and rank with the highest in their respective fields. This has proved the secret of their success; and for this we must thank Father Carr.

FATHER SHOOK REFERRED TO HIM AS AN "opportunist in a good sense". He was that from early in life. At the age of 11 he broke his right arm, and while it was in a sling he learned to write with left hand. Later in life he used to amuse students by standing at the center of a portable blackboard, taking a piece of chalk in his left hand, writing across to the center, then passing the chalk to the right hand and going right on. It was impossible to tell where he had changed hands.

In his teaching he made tremendous use of questions. For example, in a course on introduction to philosophy he used no textbook for the first few weeks. He would stand at a window looking out. Then he would say: "I'm looking at a tree out there in the yard; is that tree I am looking at really out there or is it in my head? What do you think about that, Mr. X?" With questions like that he was introducing his students to some of the key problems of philosophy, but allowing the students to think they were discovering the problems and the answers themselves.

The last time this writer met him was one evening early in August of this year, in the priests' common room of St. Mark's College. The B.C. Lions were playing in Regina at the time and he was glued to the television set. As happy as he always was to meet any of

his former students, he was not interested in conversation until the game was over. He didn't want to miss one move in the defensive backfield. He was an intense student himself to the end. R.I.P.

(Transcribed from the Canadian Register December 14, 1963. Newspaper clipping in the General Archives of the Basilian Fathers)

Father Joseph Muckle
December 16, 1963.

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May the Infant Jesus grant all of you
fathers His best on Xmas Day.

Thanks for the letter and the sermon
which I shall mail back to you Monday.
It is well done but I would have em-
phasized one or two other points and
have depicted Father Carr's character.

Fr. Muckle.

(Note on a Christmas card sent to
Father Robert Scollard.)

Father Eugene Cullinane
December 14, 1963.

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WHITEHORSE HOSTEL

"Home" to Indian Youth of the North

Box 2620
Whitehorse, Ykon.

Dear Bob:

Thanks for sending me the newsletter announcing Father Carr's death, and especially thanks for your kind letter of December 7th, which has just arrived.

On Friday morning, November 29th, I received a telegram from Father Oliver notifying me of Father Carr's death. I had just time to make arrangements for a substitute priest to replace me for the weekend, and I managed to get the plane for Vancouver, arriving there late Friday evening.

I offered Holy Mass for Father Carr in Holy Rosary Cathedral on Saturday morning, the 30th, and so was the first mourner to arrive for the funeral Mass, excluding the Archbishop and the priests of the Cathedral staff. I was present in the sanctuary for the funeral and had a few words with Father Garvey and Father Oliver after the Mass. Father Garvey invited me to stay at St. Mark's during my weekend in Vancouver, so I went out there Saturday afternoon, leaving Tuesday morning. Father Sharpe from Lethbridge and Father Whelihan

Father Eugene Cullinane
December 14, 1963.

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from Calgary were there with us over the weekend. It was good to see them again.

It was the longest trip I have ever made to a funeral — 3600 miles going and coming.

From the moment when I received the telegram announcing Father Carr's death I have been praying TO him. Out of reverence for the Rule I offered the two Masses for the repose of his soul, but I am entirely confident that he did not need any such suffrages. He was a saint long before he died, and I am entirely convinced that at the moment of his death he was a great saint.

Whether God will ever glorify Father Carr on earth I do not know, but it would not surprise me at all if this were within the designs of His Providence. I feel that Father Shook was inspired, and somewhat prophetic, when he chose as the text for his sermon at Father Carr's funeral Mass in Toronto: "Behold a great prophet shall come, and he shall renew Jerusalem, alleluia."

There is a real secret in the life of Father Carr, strikingly similar to the secret that pervaded so deeply the life of Our Blessed Lady — Father Carr's true greatness, like Hers, was concealed even from those who were most intimately

associated with him. To me, his stature in the evolution of the Basilian Fathers is indeed that of a "great prophet": All Basilian history prior to Father Carr, it seems to me, was a preparation for his coming, and all Basilian history subsequent to Father Carr will take its deepest energies and its truly life-giving spirit, growth and fruitfulness from his prophetic person and apostolic mission. I venerate him as the true and "Messianic" founder of the Basilian Fathers and I am deeply convinced that his death will, in a mysterious way, usher in for the Community which he loved so much a real "age of reason", the splendor and glory and magnitude of which is hidden from our eyes.

I think Father Shook was also inspired when he chose as a second text for the sermon which he preached at Father Carr's funeral Mass those lines from St. Paul's Epistle to the Romans: "Brethren: It is now time for us to rise out of our sleep; our salvation is closer to us now than when we first began to believe." With respect to Father Carr's vocation and mission, this text is a necessary complement and response to the first one. The great prophet HAS come. He is about to renew Jerusalem. It is now time for us to rise out of our sleep. Our salvation is closer to us now than we first began to believe.

Father Eugene Cullinane
December 14, 1963.

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Thanks again, Bob, for your thoughtfulness in sending me a copy of Father Shook's sermon. Please extend my prayerful best wishes to all of the confreres of my time who are there with you. May the Infant Savior, the Virgin Mother and the great St. Basil (and the humble St. Joseph, too) help you mightily in these days of challenge and renewal.

Fraternally yours in Christ,

Gene Cullinane.

(Letter sent by Father Eugene Cullinane, who had withdrawn from the Basilian Fathers to become associated with the Madonna House Apostolate, to Father Robert Scollard. Original deposited in the General Archives of the Basilian Fathers.)

Father Henry Carr
November 27, 1919.

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St. Thomas College
Day School
For Young Men and Boys
Under the direction of the Fathers of
St. Basil
Corner Austin and Hadley Streets

Houston, Texas.

Dear Frank,

It is four weeks tomorrow since I left Toronto. It seems a very long time. Although I was far from being in as bad a condition as Murphy, still I feel that it is well that I came. Dan showed me your letter and it was an assurance to me that I need not hurry back. As a matter of fact I would far rather go back at once or would even have preferred going back at once after a few days here. I never before realized what it meant to have your life shut up in a little circle. One is lost when he steps outside of it. However I have no desire to start back to work now. I would like not to meet the boys until after the New Year and, relying on your assurance I am going to go to the coast tomorrow night unless I change my mind in the meantime. Of course the trip holds forth a promise of pleasure and it might be a long time before it could be made so cheaply

Father Henry Carr
November 27, 1919.

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and easily but it is a case of forcing myself to put in the time so as not to arrive home before school closes. I would give a good deal to have you with me. I am glad you find DeWulf perfectly orthodox. Were you giving me a sly drive? Really an analysis would probably show that a certain amount of nervousness would account for my unnatural display of (shall I say?) temper, on a couple of occasions. This has always been a matter of regret since and I trust will not happen again.

Sincerely,

H. Carr.

(Letter of Father Henry Carr, Superior of St. Michael's College, to Father Francis Forster, Provincial. Transcribed from the original in the General Archives of the Basilian Fathers.)

SUGGESTIONS TO BASILIANS
AT ST. THOMAS MORE COLLEGE

The most important work we have to do is to talk to students. In practice it is impossible to do too much of it. At the same time it must be natural, — not forced, artificial, or noticeably purposed. Here is where real education takes place. At the back of the priest's mind should be the outlook and mind of Christ: he should think always in terms of the apostolate. This should be the background of his thoughts and conversation; it will then naturally colour his intercourse with the students. If such is the priest's mind, he need not bother much about constantly guiding the talk to the supernatural. For the most part, the more the students express their interests and talk about them the better.

We should appear willing to enter into their conversations, whether it be in groups, large or small, or singly. When there are things troubling them they will come privately.

* * * * *

The students should feel that the priests can come where they are, any time, without preface, as a matter of course. They must never feel that they are being watched.

Let the students learn to do things for themselves. At times it will mean putting up with a second or third best.

* * * * *

All the priests ought to work together. That may sound like a platitude. If it does, then they are not working together. Each one should act as if the whole education of each student and the whole welfare of the college rests on him. The spirit of rigid separation of jurisdictions should be absent. No one should hold back because it belongs to someone else, and on the other hand no one should resent others encroaching on his field of work.

* * * * *

One of the most important works of the college and of all the priests is extending hospitality to visitors. Let us try to develop a spirit of sacrifice in this. It is very hard: it is a real sacrifice to make them all feel you are glad to have them, to go out of your way to welcome them and talk to them, to show them the little we have to show, to be interested in their affairs, to press them to stay when they make a move to go, to urge them to come again, each one acting as if it all depends on him, not to be satisfied if there is already a priest entertaining. Two priests are not too many, or three, or four, or five.

The college cannot stand out in the university in buildings or material equipment. It can be first in cleanliness, neatness and good taste. Every priest on the staff should be on the lookout at all times for any failures in these respects, or any improvements possible.

* * * * *

As far as possible let the students do things themselves. Even where they do them in an inferior way it is better to put up with that in order that they may learn how to manage for themselves. This is one of the big factors in developing the fullness of personality, and in producing leaders.

* * * * *

Next to making of the students intelligent, devoted Catholics, the purpose of the college is to develop Christian leaders and apostles.

* * * * *

Our policy of education is personal contact between priest and student. As far as possible this should be informal and casual.

* * * * *

It is desirable that good order be preserved in the College and Newman Club without having to publish regulations of "Do's" and "Dont's". It ought to be possible to bring a stranger — priest, bishop, layman or laywoman — through the building at any time without fear of embarrassment from unbecoming conduct on the part of the students. Public announcements bearing on this should never be used except as a last resort. A spirit of decency, of good manners and good breeding ought to live in the life of the place. Old students will hand it on to newcomers, and it will become natural, a second nature. When cases do arise (as no doubt they will) where something has to be done, it is much more wholesome, and more conducive to religious and social training, for the students themselves to see the need and quietly effect the change.

Even in cases where students ask for advice in situations where action is to be taken, instead of simply giving the answer and having the student dutifully do as he is advised, it is much better to help him to think it out for himself and to let him make his own decision.

* * * * *

Suppose one or more students are doing something that you consider an abuse and which we cannot allow to continue? Each case must be considered by itself.

Every ingenuity should be used to lead them to change of themselves. As a last resort they would have to be told, and even disciplined, but only as a last resort.

* * * * *

One of the most important of our works is to win students who come sometimes, or even fairly often, but are not yet so attached that they look on the place as their own and find here the hearth of their university warmth and life. The best means to effect this is for the priests to come to know them and make them feel at home. We ought to pay very special attention to those we don't yet know, make it a point to talk to them — once, twice, or several times — until we know them, and they know us — always naturally and unobtrusively. The other students too can do much, often what none or all of the priests can do.

* * * * *

New ideas and suggestions for improvement are welcome and are to be encouraged. Talk them over with one another. To foster organic unity in our work, it is better to have the superior's permission for changes. This is particularly true when you are new. Little practices may seem small and unimportant, and yet they may have been adopted only

after much careful thought. But this fact must not discourage initiative. The institution can live only in the usual manifestations of vitality, and they are change.

* * * * *

All of us ought to have constantly at the back of our heads in all our associations with all the students that these young men and young women will, in general, occupy positions of distinction and influence in society. It should be one of our great aims to train them to exert the influence which their positions of prominence make possible for them. All who occupy such positions do not measure up to them. All can gain from competent help and training.

* * * * *

To be a leader is not necessarily to be a Catholic leader. It goes without saying that it is the spiritual that belongs to us. We teach French, English, Economics, History as a vehicle for supernatural truth. All the time we are dealing with the students in any capacity it is the spiritual welfare of their souls, and the souls of others, which should motivate all our intercourse. As far as in us lies, we want to help them to become good Catholics, and also to inspire them, in their turn, to spread the gospel of Christ, and show them how

to do it. The first can be present without the second. Both are necessary.

* * * * *

It will help immeasurably if we talk over things with each other freely — everything, from the subjects we teach to cutting the grass — everything that has to do with our work and our lives. It will help immeasurably if we welcome suggestions from each other and are not sensitive of others encroaching on our particular domain.

* * * * *

The university is primarily intellectual; its object is knowledge, and above all wisdom, the highest knowledge, that is, the knowledge of God, His existence and His nature, the knowledge of man's nature and his relation to God, both in the order of nature and in the order of grace, in philosophy and in theology. Others in the university can take care of the lower forms of knowledge, mathematics and the natural sciences; it is the higher knowledge, wisdom, that is ours to teach the students, not, of course, merely in formal lectures or teaching. As far as occasion permits we will do that too, as well as we can. This is only a part, and only a small part, of our teaching of true doctrine. In every casual conversation, with every student, there may be a chance to throw

in an illuminating word, to sow an inspirational thought. We ought to understand that this is the very reason of our existence as a Catholic College and so be ever alert to take advantage of every opportunity.

We must never get the notion that we ourselves have a complete and full knowledge. We have to open our minds to new and deeper knowledge all the time, all our lives. In this knowledge it is God we know and teach, and the things of God. We can never know Him fully, but we can penetrate deeper and deeper to no end, and then if we are the greatest intellects in the world, and the greatest saints, at the end of a long life we shall feel as if our knowledge is as nothing. With St. Thomas we can say at the end of this life, "that is but straw".

* * * * *

To give students an understanding of their religion is one thing, to make good Catholics of them while they are here is quite a different thing. Whereas it is generally true that men's actions conform with their knowledge (where there is knowledge of God, there will also be found love of God) nevertheless, in particular cases, one can be thoroughly instructed in religion and yet a poor Catholic, or even a bad Catholic; also a person may know little

or almost nothing of Christian doctrine and be a pious, devout Catholic. Once one possesses a real intellectual grasp of Divine Truth, he has it for life, barring a certain amount of forgetfulness; on the other hand, one can be very pious and devout today and give it all up next year.

So, to make good Catholics of the students is distinct from instructing them in their holy religion. In building up the practices of religion — piety, prayer, confession, communion, visits and a life of virtue — our policy in the past has been to encourage them — entice them, as it were — to grow in piety of themselves and God, without pressure. I think there is reason to be somewhat satisfied that this is along the right lines.

Father H. Carr, C.S.B.
1943.

(Transcribed from the copy given by Father Paul Mallon to Father Robert Scollard and then deposited in the General Archives of the Basilian Fathers).

Father Henry Carr
November 20, 1954

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Dear Father Sullivan:

This article in the Canadian League is very good. There are a couple of minor inaccuracies in it, hardly worth bothering about. But it is as well to get the record straight so I am writing to you.

Bishop Pascal conceived the idea. Had he lived the college would probably have been born away back then.

The idea died with him. Or at least it had nothing to do with the creation of St. Thomas More College.

The appointment of Dr. Markle was not the beginning of a project. It was a project in itself. Until the winter of 1935 no one thought of a Catholic College at the university. Sometime in January of that year the bishops were considering a meeting to ask the university to promote Dr. Markle from associate or assistant professor to a full professorship. Father Daly, C.Ss.R., was there at the time. He said to Bishop Murray, "Don't do anything in that university business until you consult with Father Carr." Bishop Murray said, "You are going to Toronto. See Father Carr and ask him to come out. I will pay all expenses." Father Daly saw me and I came out about February 1, 1935.

Dear Mr. Taylor:

I have just received your letter of the 25th inst. and am glad to hear that you are well and happy. I am also well and hope these few lines will find you the same. I am sure you are enjoying the winter weather.

I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather.

I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather.

I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather.

I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather. I am sure you are enjoying the winter weather.

Sincerely,

Henry John Taylor

Boston, Mass.

Father Henry Carr
November 20, 1954

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I went solely as a consultant. There was no question of a college and a fortiori of the Basilians being engaged or committed.

Some meetings were held at the bishop's house, three or four, the Bishop, Emmett Hall, J.J. Leddy, Mr. Strickland, Father Birch and I think, Father Coughlin, C.Ss.R., and Dr. Markle was present at one or more meetings.

Finally Mr. Strickland, J.J. Leddy and I went to see President Murray.

He received us with open arms. By all means he would have a Catholic College. From the start and all the way through he took it for granted that it would be the Basilians. It was the Basilians he wanted. As it developed it was the Basilians or nothing. This was to my embarrassment. The General Council was not enthusiastic, nor was I. We were forced into it. Bishop Murray did not have any meeting with President Murray beforehand. I am reasonably sure he never had any meeting with him at all on the matter. Bishop Murray left it all to me.

Does this make it sufficiently clear?

Always in Our Blessed Lord,

H. Carr.

(Transcribed from the copy given by Father Paul Mallon to Father Robert Scollard and then deposited in the General Archives of the Basilian Fathers)

Mrs. Oscar Mills
February 18, 1963.

66

743 Simcoe Street North
Oshawa, Ontario.

Father Carr, C.S.B.
St. Mark's College,
Vancouver.

Dear Father Carr.

You will be wondering
who is writing to you from your boyhood
town!

I am the historian of the Oshawa and
District Historical Society — also a
friend of Kate Connolly.

I get a bulletin ready at times for our
Society and I should like to have an
article about you. I hear Kate speak
of you and 'Father Joe' so often I feel
I know you! Also I have a personal
reason which I shall tell you about
presently.

Could you find time in your routine to
write us some of your memories of
Oshawa? Will you tell us about your
life's work?

Also, my personal question. Are you a
descendent of William Carr (Karr - Kerr)
who owned the farm at the Four Corners
in the earliest days (1832)? The brother
of William was John who owned the farm
across the road on the northwest corner.

Mrs. Oscar Mills
February 18, 1963.

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Their father was Norris (Kerr) Carr. He, as our records show, was a United Empire Loyalist, fought under Lord Cornwallis at Yorktown. He bought some of the farm on the northwest corner of King and Simcoe with William. Mary, Albert and William Streets here are named for William's children.

Norris Carr was married to Mary Burk. Mary Burk was my great-great-grandfather's sister. Her brothers, James and John were settlers on the shore near Bowmanville — 1794-6.

Yesterday in an old 'Reformer' — 1872
— I noticed an auction sale advertised
— William Karr etc.

Norris Carr and Mary his wife had two sons — John and William and a daughter.

I am telling you all this to see if it 'fits in' with any of your family's stories. In a marriage paper we find — John Kerr (Carr) and Betsy Woodruff. Present James Burk and wife. The James is my great-great-grandfather.

We should be very grateful if you can reply.

My best wishes for your health.

Mrs. Oscar Mills
February 18, 1963.

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Very sincerely,

(Mrs. Oscar Mills) Opal Burk Mills.

(Transcribed from the copy sent by
Father Michael Oliver to Father Robert
Scollard at Father Carr's request.
Copy deposited in the General Archives
of the Basilian Fathers)

Father Henry Carr
March 2, 1963.

69

Mrs. Oscar Mills,
743 Simcoe Street North,
OSHAWA, Ontario.

Dear Mrs. Mills,

Yes, when I saw the 743 Simcoe Street North on the envelope, I did wonder who was writing me from so far north on Simcoe Street. I used to be accustomed to 348 Simcoe Street North, and latterly I have had letters from Monsignor Dwyer at 240 Simcoe Street North.

I am pleased with your letter and glad to get it. I am afraid, though, that you are asking for more than I can give. It would take a book. However, when you enlist Kate Connolly on your side, I cannot refuse to do my best.

It is not difficult to answer your first question and the one which may be the main point of your letter.

Your family of Carrs (or Karrs, or Kerrs) is not the same as ours. What surprises me is that I never heard of your family as owning the northeast and northwest corners of the Four Corners.

After all, I go back to 1880. Of course, I was not familiar with such things for a few years after I was born. But to

Father Henry Carr
March 2, 1963.

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compensate for that, I used to hear my mother talk about her young days.

Where we would say "downtown", they used to say down to the "Hollow" or to the "Swamp". That would be the Four Corners.

I do not remember that she ever mentioned who owned or lived in the northeast and northwest of the Four Corners, let alone the Carrs. The latter must have given up the two corners before she could remember them. The reason I mention my mother is because as a child, I was with her so much. My father would be away at work in the day-time. It is interesting that his name was William and he had brothers John, Henry and Charlie.

My mother was a Quigley. That does not tell you much. There were three families named Quigley unrelated to each other. My mother was Margaret Quigley. She was born in Oshawa and lived there all her life.

Her father, my grandfather, came from County Clare, Ireland. He was married to my grandmother about 1847. He was not young when he was married. He ran a cooper shop and had been doing so for some years before he was married. So he must have come to Oshawa in the late thirties, or maybe the early forties. My grandmother Quigley came from Armagh, Ireland. She was a widow and a Protestant. She lost her husband on the way

and the other, I was to have a
smaller one, which I had to have.

There was a small one, which I had to have
and a larger one, which I had to have.

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There was a small one, which I had to have
and a larger one, which I had to have.

Father Henry Carr
March 2, 1963.

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out from Ireland. She became a Catholic when she married my grandfather.

I was over in Ireland in 1934. I went to Armagh. I thought I would like to look up the baptismal register of Grandmother Quigley. It would be in the Protestant Cathedral. There is a very beautiful Catholic Cathedral there too. I went to the Protestant Cathedral. The rector was named Cosgrave who at the time had a brother who was Provost of Trinity College, Toronto, and whom I knew quite well. He received me very cordially. When I stated my business he said: We have a mission church across the city. The baptismal register is there. I am going over there now to celebrate a wedding, you can drive over with me. I will give you the register and you can look it up for yourself. Her name was Mary Jane Eliot. I found the entry of her baptism in less than five minutes. She was born in 1825. Anything I tell you is from memory. I do not guarantee myself as infallible. Even the Pope does not claim infallibility in matters like that.

My father's father came from County Tyrone, Ireland. I was always under the impression that Grandma Carr, his wife, came from there too. Now I am not so sure. Her name was Johnson, Nellie, I think. She too was a widow when my grandfather married her and a Protestant

Father Henry Carr
March 2, 1963.

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too. She lost her husband on the way out to Canada. She did not become a Catholic until shortly before she died. At the time she was living with her son, my Uncle Hank (Henry) in St. Mary's, Ontario. Without saying a word to the family, who were good Catholics, she went to the priest and received instructions. She was a Catholic before they knew anything about it.

My father was not born in Oshawa. There was a settlement on the lake front at Newcastle. They used to call it Bond Head, although there was and is, I believe, another Bond Head in Simcoe County. My grandfather Carr was a shoemaker.

My oldest sister, Mrs. Hervieux, died two months ago in Oshawa, at the age of 84. She was married twice. All her children were by her first husband, Jeremiah Wilkinson. Through him her children and grandchildren, and great grandchildren, are related to most of the Wilkinsons of Oshawa. Jeremiah Wilkinson's mother was an O'Connor, of Pickering. So my sister's children are related to the O'Connors of Pickering.

When my sister died, it was in the paper that she had 12 great grandchildren. I knew she had a number. I was surprised she had so many. Of all her children, grandchildren and great grandchildren, there is only one grandson, Joseph

Father Henry Carr
March 2, 1963.

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Thompson, with his wife and family still living in Oshawa. Of all the Carrs and Quigleys who have been living in Oshawa since about 1840, Joseph Thompson and his family are the only ones living in the old town.

My sister was the great grandmother of Joseph Thompson's children. Her mother, my mother, would be the great great grandmother of them. Her grandparents and my grandparents would be the great, great, great grandfather and grandmother of them.

In the old country this would mean nothing. After all, we all go back to Adam and Eve. It is something in this country for a family to be living continuously so long in the same town. It means something special to me because I have known personally all six generations. I don't remember my grandfather Quigley, although he lived until I was a little child. He lived with us in his last years and was buried from our home. I could convince myself that I retain a vague, hazy memory of him. That could be because my mother talked so much about him.

I remember Grandma Quigley very well. She lived until after I was a priest. She made wonderful potato cakes. She lived in Toronto for some years before she died. Whenever I saw her, she used

Father Henry Carr
March 2, 1963.

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to say: "Henry, please God, I'll come to Oshawa and make you some potato cakes." She knew I loved them. My mother made real good potato cakes but not as good as grandma's, and not as often as I would have liked to have them.

Grandma Carr I remembered but not very well. She lived with us when I was quite young, before she went to St. Mary's, to Uncle Hank's. Grandpa Carr I don't remember at all. He must have died before I was born.

My sister Mrs. Hervieux was born in Oshawa and lived there all her life. We were all born in Oshawa, except my sister Betty, Mrs. H.C. Hatch. For a while we were on a small farm half a mile north of Rose's Corner. She was born on the farm.

My youngest sister Katie died young. She was married, Mrs. Freeman. She died about two years or so after she was married. She lived all her short life in Oshawa. Another sister, Margaret, Mrs. Casey, lived all her life in Oshawa. She died about four years ago. Another sister, Isabella, Mrs. Hallett, lived for years and died about five years ago in Merritton. She left Oshawa when she was married and never came back to live there.

Father Henry Carr
March 2, 1963.

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Betty is still alive, thank God, Mrs. Hatch, the only one of my sisters left. She went away from Oshawa not long after her marriage and never came back there to live. My brother Johnnie is still alive. He lived in Oshawa until he grew to manhood. He is now living, with his wife, in Los Angeles.

There is one more, a sad case, my brother Willie. He is in the military hospital at London. He has been there since he came back from the first world war.

Dear me! I nearly forgot my brother Joe, the youngest of the family. He lived in Oshawa for a short time when he returned from the first world war, not very long though. He married and for years lived in Riverside, near Windsor. He died about three years ago.

That tells the story in a summary way of the Carrs living in Oshawa.

It interests me to learn that Mary Street, Albert Street and William Street were named after William Carr's children.

Memories of Oshawa! If I started and could give you even a fraction of what comes to me, it would have to be a book.

Only yesterday I saw where a skating championship went to a young man from

Father Henry Carr
March 2, 1963.

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Oshawa. He seemed to be a relation of mine, because he belonged to Oshawa.

You ask me to tell you something of my life's work. I am afraid I shall have to leave that to someone else to do. I passed the entrance to high school in 1891, spent six years in high school. People are surprised that I attended high school for six years. It is a little story in itself. I went to St. Michael's College for the year 1897-1898, teaching part time to defray expenses.

In 1900 I entered the Novitiate of the Order of St. Basil, having decided I wished to be a priest of that Order. In 1903 I graduated with a B.A. from the University of Toronto. I was ordained a priest in 1905.

Ever since then I have been engaged in higher education and the work of the Order at St. Michael's College in Toronto, at St. Thomas More College in the University of Saskatchewan, and now at St. Mark's College in the University of British Columbia. No, not now, I retired a year ago.

Since my sister's death I am the oldest member of our family. It has just dawned on me since I began to write this letter. Of all the children,

Father Henry Carr
March 2, 1963.

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grandchildren, etc. of the Carrs and Quigleys, there is not one who is as old as I am. This includes not only the direct Carr-Quigley line but also all the collateral branches. It may incline you to think I am writing this in my dotage.

It isn't that 83 is so old. It is just that there aren't any of my family older. It rather appals me, why God has left me thus. When I say there are no Oshawa Quigleys older than I, this has no reference to the other Quigleys who were not related to us.

By the way, Archbishop Quigley of Chicago came from one of the families. He deserves a notice in your Oshawa and District Historical Society. His family moved to Rochester, N.Y. He became a priest and Bishop of Buffalo. From there he was elevated to the Archbishopric of Chicago. He was Archbishop of Chicago at the turn of the century.

I have enjoyed writing this letter. Thank you for asking me. There may be very little in it that will be of service to you. If so, no harm will be done. You have called up and enkindled many memories that are not here.

With every good wish and remember me to Kate.

Father Henry Carr
March 2, 1963.

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Sincerely,

H. Carr, C.S.B.

(Transcribed from the corrected carbon copy sent by Father Michael Oliver to Father Robert Scollard and then deposited in the General Archives of the Basilian Fathers)

Father Henry Carr
April 4, 1963.

79

The Most Reverend G.B. Flahiff, CSB, DD,
Archbishop of Winnipeg,
353 St. Mary's Avenue,
WINNIPEG, Manitoba.

Your Grace,

Thank you so much for your grand letter. I would like to pick each of the points in it and write on them separately. I shall select one for now, the reference to Ruffini.

Perhaps you knew already. Gilson's first plan was to establish an Institute of Mediaeval Studies. When the Deus Scientiarum Dominus came out, he thought that was ruled out. He thought the only arrangement that would be approved by the Holy See would be a papal university in theology. He set to work to select and secure or prepare men who would qualify according to the decree.

When he and I were together in Rome at Easter 1934, it was with the intention of asking the Holy See for approval for a faculty of theology.

We went together to interview Ruffini, who was secretary to Cardinal Bisletti, who was secretary of Universities and Seminaries. Gilson explained the whole thing to Ruffini. Ruffini would not

Father Henry Carr
April 4, 1963.

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have it at all. He insisted that Gilson revert to his original plan and found an Institute of Mediaeval Studies.

All my work in Rome for five months was done in contact with Mgr. Ruffini, much of it in his own office. He assigned his own secretary, Father Ricione to work exclusively with me for all the time I was there. This may be old stuff to you. It is a pleasure to me to recall it for myself.

You can see that I could never forget Cardinal Ruffini.

I am praying for your work at the Council and for all your intentions.

With every best wish and earnest prayer.

Yours sincerely and devotedly
in Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy sent by Father Michael Oliver to Father Robert Scollard and then deposited in the General Archives of the Basilian Fathers)

Sir Bertram Windle
May 25, 1927.

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48 Roselawn Avenue
Toronto 12
Canada.

My dear Fr. Car:-

In a letter received this morning from my friend Cardl. Gasquet he says:- "You will be glad to hear that the Northern Canada difficulty about the University with various colleges of diverse religions has been settled, which for a long time was thought hardly likely. But there are two or three members of the Congregation of Studies, who have very sound ideas on it, and the endeavour of the Society to have the system condemned has failed. Of course what is approved is what you have at Toronto."

I think that this should not be published — I don't suppose you would want to do so. But there can be no possible reason why you should not show this letter to Frs. Foster, McCorkell and indeed any others of the Community you choose and by all means Fr. Phelan if he has not left. (If he has I would like his address)

As you know very well I have constnatly urged on the Cardinal the excellence of the system and have kept him fully informed of what the Society was trying

Sir Bertram Windle
May 25, 1927.

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to do and hope that some of this information has got to the members of the Cong. Studiorum whose action is so satisfactory. I imagine this settles the question for all time and that the opposition may now turn its attention to better things.

I am sure Fr. Foster will keep his eye on the Acta Sc. Sed. and when the decision is published if he will let me have a full note of it or let me see the Acta I will see that an accurate account appears in the Commonweal and Tablet also.

Yours sincerely,

Bertram C.A. Windle.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father Henry Carr
April 9, 1940.

83

The Rev. R. Scollard, C.S.B.,
St. Michael's College,
Toronto.

Dear Father Scollard,

I am asked to read
a paper at the next meeting of the Can-
adian Catholic Historical Association
in October on Father Teefy. I am ac-
cepting on the presumption that I can
count on you to provide all the mater-
ial. If you don't, I won't pay for
those books.

Praying for you every blessing, and
asking your prayers,

Yours Sincerely in Our Lord,

H. Carr

Superior General.

(Transcribed from the original, de-
posited in the archives of St. Michael's
College)

Father Henry Carr
April 14, 1940.

84

BASILIAN FATHERS
21 St. Mary Street
Toronto, Canada

Office of the
Superior General

The Rev. R. Scollard, C.S.B.,
St. Michael's College,
Toronto.

Dear Father Scollard,

Judge Mulcahy of
Pembroke, and M. Teeffy Mulcahy of
Orillia are nephews of Father Teeffy.
It would be worth writing them, and
obtaining from them any information
they may have on Father Teeffy's life.

I would like to give the whole man,
rounded out. The great achievement of
his life, to my mind, was the part he
played in the conception and realiz-
ation of University Federation. You
can, therefore, consider the whole
great project of University Federation
as the backbone of the paper. But
don't neglect the rest of his life,
work, and soul. You can take what
time you need.

Praying for you every blessing, and
asking your prayers,

Father Henry Carr
April 14, 1940.

85

Yours sincerely in Our Lord,

H. Carr

Superior General.

(Transcribed from the original, deposited in the archives of St. Michael's College)

Father Henry Carr
October 24, 1951.

86

CATHEDRAL OF THE HOLY ROSARY
646 Richards Street
Vancouver, B.C.

Dear Robbie,

My telephone number is
Pacific 1020.

You make me laugh when you ask if this year will leave me leisure to write some memoirs. I won't compare it with other years; I will only say that my days are filled to the full. Maybe it is that it does not take much to keep me busy. At any rate such work as you mention is out for the teaching year.

Your idea is a good one, to have pictures of community houses in the library. Glad you have St. Thomas More there.

Regards to all, and best prayers,

In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original. This letter was written to Father Robert Scollard, then librarian at St. Basil's Seminary, in answer to a request for information for the Basilian Annals. Original deposited in the archives of St. Michael's College)

Father Henry Carr
January 10, 1952.

87

CATHEDRAL OF THE HOLY ROSARY
646 Richards Street
Vancouver, B.C.

Dear Bob,

You sure packed a lot of news in your letter. If you are ever a long way off, all alone, you will understand how a letter like that is appreciated.

I am well, plodding along as best I can. Things seem to be going all right. At first it was pretty lonesome. After a hile I began to feel more at home. It gets better all the time. By the time summer comes it would not surprise me if I should become attached, and not want to leave.

You are on the right track about the coat of arms. Now is the time to have an authentic one made. You hit the nail on the head when you say it ought to be registered so that it cannot be tinkered with. With the big budget that the centennial will entail, the expense is a pittance.

Keep up the good work, and if you have another pack of community news any time, send it along.

Best wishes, best prayers,

THE JOURNAL OF THE
ROYAL SOCIETY OF MEDICINE
PUBLISHED BY THE SOCIETY

1911

The Journal of the Royal Society of Medicine is published by the Society, and is the only medical journal in the world which is published by a body of medical men. It is the only medical journal in the world which is published by a body of medical men.

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Father Henry Carr
January 10, 1952.

88

Always in our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original deposited in the archives of St. Michael's College. Letter written to Father Robert Scollard when St. Michael's College was revising its coat of arms just prior to observing its centennial 1852-1952)

Father Henry Carr
April 4, 1952.

89

CATHEDRAL OF THE HOLY ROSARY
646 Richards Street
Vancouver, B.C.

Dear Bob,

Thanks for your letter, breezy as usual although it announced two deaths. Hand't heard of the death of Father McAlpine's mother. I will pray for her and for Mrs. McCann.

I am sorry to have to check you up on the matter of that old school mate of mine. His name is not Evans or Harris. He is Walter Smart. Give him my best regards, to himself and Mabel his wife, and Fred Joblin another United Church minister and another classmate.

So Dick Ward is still alive, and still at Queen Street. He was there the last time I was there, a long time ago. I hope Dick doesn't leave the Church for good. One time Father Pickett was out at Queen Street. He was preaching a powerful sermon. Just as he reached the high spot a woman called out to him: "How is your mother, Father?"

Hope you get your tennis courst. Regards to all,

In Our Blessed Lord,
H. Carr, C.S.B.

(Transcribed from the original deposited in the Archives of St. Michael's College. Written to Father Robert Scollard)

Father Henry Carr
February 17, 1953.

90

BASILIAN FATHERS
4620 West Second Avenue
Vancouver 8, B.C.

Dear Bob,

Thanks for your letter and the information. When the books come I will write to Larry. Thanks also for the items of news. We are always hungry for news. Also for the Seminary Library Lists. Father Oliver scrutinised it carefully. I showed him your letter. He seemed to waive any claim on Roulin: Vestments and Vesture. Never heard of it, that is I didn't, nor have I any desire for further acquaintance with it.

Father Oliver is working faithfully on his book. He has received all sorts of encouragement from many different people.

All well here and I am contented. The rest of the community seems contented too. I hope he is. All goes well at the university.

Best wishes, best prayers, always,

In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original deposited
in the archives of St. Michael's College)

Father Henry Carr
September 15, 1953.

91

BASILIAN FATHERS
4620 West Second Avenue
Vancouver 8, B.C.

Dear Father Scollard,

I will ask Father Oliver to set his mind to work and see what he can assemble for the Annals. The only thing I will mention is that our phone number now is Alma 0566L.

When I hear of the things the theologians receive now it makes me wonder how you and I and men of our day ever reached the priesthood. Those coming out now should change the world.

Best wishes and best prayers,

In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original deposited
in the archives of St. Michael's
College)

Father Henry Carr
April 23, 1959.

92

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

Thanks for your
letter giving St. Mark's College the
green light to proceed with the build-
ing of the new unit.

I have written some memoirs. It is a
year or more since I wrote anything.
I don't know if I can find them now.
I will try to continue them, if God
spares me. Best regards,

In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original in the
General Archives of the Basilian
Fathers)

Father Henry Carr
March 22, 1961.

93

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

I have before me
the memorial card of Father Pickett.
It says on it: "Professed in the Con-
gregation of St. Basil, Sept. 8, 1901."

My memory of it is that he was professed
in August 1901.

Am I correct?

Yours sincerely in Our Lord,

H. Carr, C.S.B.

(letter to Father Robert Scollard.
Transcribed from the original deposited
in the Archives of St. Michael's
College)

Father Henry Carr
April 4, 1961.

94

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard:

Here is a point, a small one, that might be worth recording. Father M.V. Kelly used to maintain that in our morning prayers in his day they did not say: An Act of Adoration, but started right in "O my God, I adore Thee here present." They did not say "An Act of Faith", but started right in, "O my God, I most firmly believe, etc." And the same with the other prayers.

Now the rule that was printed in 1930 followed Father Kelly's idea and omitted the head, An Act of Hope, an Act of Faith, and so on. In the present edition of 1955 it has dropped M.V.K.'s idea and gone back to the practice before that.

In Our Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original deposited
in the Archives of St. Michael's
College)

Father Henry Carr
July 16, 1962.

95

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

Thank you very much for sending me the membership card for the missionary association of the Propaganda, through the international secretary. It is a great privilege and I do appreciate it. I thank Father Kennedy warmly through you.

So number 10 Elmsley is gone. I don't know whether to rejoice or be sad. You did not say where Father Muckle is going or gone. Another old landmark. Father Garvey left this morning for Saskatoon and points east.

Father Burbott's death was a great schock.

Sincerely, In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original deposited
in the archives of St. Michael's
College)

Father Henry Carr
September 21, 1962.

96

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

I have done something on the Reminiscences, and, if God spares me, I will do more. I sent some to Father Shook. It must be a couple of years ago. I have some more written.

There are some other things on which I am working. They hold me back.

Best regards and prayers,

In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Transcribed from the original deposited in the Archives of St. Michael's College)

Father Henry Carr
November 22, 1962.

97

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

Thank you very much for your letter and your kind interest, and for sending me your precious research work on the history of the Basilian novices. As soon as I have studied it carefully, I will send it back to you. I have already read it through once. I was particularly pleased with the items on Father Dowdall and Father Teefy, and their masters of novices. If God spares me to bring out a second edition, revised and enlarged, I shall certainly avail myself of your suggestions and help. You have a more pessimistic outlook than I have. I was going to say: "I hope to live to see the day", you can delete that. I hope that the time will come soon when it will be an exception, yes, a rare exception when a Basilian leaves the Novitiate or as a scholastic. I would like to see the officers in the Novitiate and in the Scholasticate, firmly convinced that that is the way it ought to be.

Sincerely, In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original deposited in the archives of St. Michael's College)

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1900

THE NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1900

THE NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1900

Father Henry Carr
March 17, 1963.

98

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

In the first and second decades of the present century Sir Bertram Windle was the outstanding Catholic educationalist in Britain and Ireland. He was not one of the best. He was the best. There was no one second or third to him. It looked then as indeed it would look now ridiculous to think of trying to get him for St. Michael's. I was superior at the time, 1919. It would do no harm to try. Sir Bertram was then President of Cork University College. I wrote him a letter offering him \$3,000 if he would come to St. Michael's and teach a course, two hours a week from Christmas to Easter. The course I outlined was what we called anthropology. It was intended to bridge the gap between non-living matter and living beings.

Now, without my knowing anything about it, there was trouble in Ireland of such a kind that Sir Bertram decided to retire. He started a novena for light that would help him make up his mind what he would do. On the day the novena ended he received my letter. It was a clear answer to prayer. The

Father Henry Carr
March 17, 1963.

99

course I outlined was a dream and an ideal of his. He accepted at once. We would pay travelling expenses for himself and Lady Windle both ways. They arrived on Christmas Eve, I think, 1919. From the first moment of their arrival Sir Bertram and Lady Windle were happy and at home. When Sir Bertram got down to work on his course, he was more and more taken with it and became enthusiastic. After he was settled and understood things he came to me and made a proposition. Instead of coming out to Canada each year for one term, if we would raise the \$3000 to \$000 he would remain permanently in Canada and teach the full year. Of course we gladly accepted.

That is the story of Sir Bertram Windle and his coming to St. Michael's College.

Sincerely, In Our Lord,

H. Carr, C.S.B.

(Letter to Father Robert Scollard.
Deposited in the archives of St.
Michael's College)

Father Henry Carr
May 3, 1963.

100

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard,

I will send Father
Shook a copy of the letter.

Father Charles E. Coughlin of that 1907 matriculation and 1910 B.A. class, graduated at 19. At that time they matriculated in three years. At first they graduated somewhat younger, I think.

I knew Michael Costello and loved him well. There were two other brothers, Eddie and Peter. Michael was about my age. Three girls. The enrollment of all students at St. Michael's boarders, reached 99 in 1900. Day scholars 25 to 30.

That Assumption time-table was done away with as far as class was concerned before I went there in 1903. I should say it was 1902 or 01. I think I gave the St. Michael's timetable in that letter, and you did not read it.

Sincerely, In Our Lord,

H. Carr, C.S.B.

(Transcribed from the original deposited in the archives of St. Michael's College)

Father Henry Carr
May 3, 1963.

101

St. Michael's College
Timetable, prior to 1904

- 5.30 Rising.
- 5.50 Morning prayer, meditation in
study hall, study.
- 6.50 Mass
- 7.20 Breakfast. Recreation.
- 8.00 Study.
- 9.00 - 10.45 Class.
- 10.45 Recreation.
- 11.00 Study (or French)
- 12.00 Dinner. Recreation.
- 1.45 Study.
- 3.00 Mathematics.
- 4.00 Greek.
- 4.45 Recreation.
- 5.00 Study.
- 6.00 Supper. Recreation.
- 7.30 Study.
- 9.00 Night prayers and bed for study
hall boys. Philosophers went to
bed at 9.30

I have omitted mention five minutes on
every occasion for what Father Aboulin
called PRECAUTIONS

THE JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

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THE JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

Father Michael Oliver
April 24, 1963.

102

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Father Scollard —

Father Carr asked me to mail this to you. It is an item for your archives. I think you will like it. We are getting a few copies made and will send them to some who are interested. There are not many left who have first hand knowledge of the period.

A few changes were required since Father Carr thought Trinity entered federation in 1906. I got a history of T. from the local Anglican College. It shows that terms were agreed to in 1903, to be effective in 1904. However Father C. is not far out since it was the U. Act of 1906 which revised the terms.

All well here, thank God.

Kindest personal regards

Yours — M.J.O.

(Transcribed from the original deposited in the General Archives of the Basilian Fathers)

Father Henry Carr
March 21, 1963.

103

Reverend R.J. Scollard, C.S.B.,
95, St. Joseph Street,
TORONTO 5, Ont.

Dear Father Scollard,

St. Michael's
College was constituted an Arts College
of the University by the University of
Toronto in 1910.

Before that, from 1881, St. Michael's
was a federated college of the Univer-
sity like Knox College and Wycliffe
College are now. There was this diff-
erence in the case of St. Michael's.
St. Michael's was given the right and
privilege of teaching philosophy and
history. At the time, in the eighteen
eighties, and ninetiess too, there was
only one course in philosophy. St.
Michael's never did exercise its right
to teach history and has not done so
up to the present. So we can disregard
history.

At first there was only one examination
paper in philosophy for the students of
St. Michael's and those of University
College.

Victoria College id not enter the Uni-
versity until 1891. Trinity entered
the University in 1903.

Father Henry Carr
March 21, 1963.

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One year the examination paper would be made out by the professor of philosophy of University College; the next year the professor of philosophy at St. Michael's made out the paper. The students of philosophy at St. Michael's could do something with the paper of the University College professor. The students in philosophy at University College were helpless before the examination paper made out by the professor at St. Michael's.

The fact that the text book in philosophy at St. Michael's was in Latin will give some idea of how hopeless it was for University College students.

I do not know how long it went on thus, each professor of philosopher, the one at University College, the other at St. Michael's College, making out one paper in alternate years. It was unsatisfactory from the first. The upshot of it was that the students of University College in philosophy petitioned that separate papers in philosophy be made out, one for University College students in philosophy by the professor of philosophy at University College; the other for the students of St. Michael's in philosophy, to be made out by the professor of philosophy at St. Michael's. This was agreed to by the University. It went on that way for years, and, indeed, it is on that principle that the present practice was founded.

Father Henry Carr
March 21, 1963.

105

St. Michael's became an Arts College of the University of Toronto in 1910. But to conform to the University Act of 1906 it prepared itself for that status for four years before that.

In 1906-1907 the old Belles-Lettres class was transformed into First Year of the General Course of the University.

In those days there was a special senior matriculation in June for students of Albert College, Belleville, and maybe for Alma College, St. Thomas. I am not sure of this last. I am sure that there was a special senior matriculation examination in the latter part of June. St. Michael's received permission to write that examination and did so for some years. It fitted into the tradition of St. Michael's; because that was the time when the school year ended for the College.

This was important, as the change that was taking place in the College was revolutionary. Every effort was made to effect the transition as easily as possible, without disturbing or alarming those who might be afraid of the change. As a matter of fact in the College itself there was very little opposition, or for that matter anywhere else. Some, a few may have been a bit dubious. Even those were not against it, and wished it well. Arch-

bishop O'Connor, who was a Basilian, would be classed among them.

The next year, 1907-1908, the first year class of the preceding year moved into Second Year Honour Philosophy. Anyone who had passed the First Year General Course was eligible to enter the Honour Philosophy Course, which was a three year course.

So the old Rhetoric Class, in 1907-1908, became Second Year Honour Philosophy Course at St. Michael's. What would have been the new Belles-Lettres class of 1907-1908, became the new First Year General Course. And so in the year 1907-1908 St. Michael's College had the first two years of the university fully qualified.

At the end of this year, 1907-1908, the examination for First Year took place in June at the senior matriculation examination as in the previous year. The Second Year class in first year Honour Philosophy wrote their examinations at the same time as the other regular university examinations in May.

And that is the way it was from that time on. I do not recall when that senior matriculation examination was discontinued for St. Michael's students. When they ceased writing that examination in June the first year students of St. Michael's wrote the regular first

Father Henry Carr
March 21, 1963.

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year General Course examination at the regular time in May.

The next year, 1908-1909, a new First Year came in; the other two years above it moved up. The Second Year of 1907-1908 became Third Year in 1908-1909 in the Honour Philosophy Course.

In like manner the following year, 1909-1910, something similar happened. A new First Year entered and the upper year moved up a year. St. Michael's now had all four years of the Honour Philosophy, which in First Year was the same as the General Course.

I have gone into these details to explain an interesting and important detail in the history of St. Michael's becoming an Arts College of the University of Toronto.

I had come from Assumption College to Toronto, to be ordained subdeacon on the feast of St. Thomas, December 21st, 1904. Father DuMouchel was director of studies at St. Michael's that year. He kept me at St. Michael's. When the new year began in January I was assigned to teach in what was called the classical course, or as they were sometimes called at St. Michael's, academic classes, at least for the first three of the course. My work was mostly, if not entirely, to teach Greek. That was in January 1905. After I got to know

my way around, the idea came to me;
but first I had better explain.

St. Michael's College had been founded in 1852 mainly to prepare boys for the priesthood. No attention was paid to any special training for vocations other than the priesthood. The College took no notice of what was being taught or done in the high schools of the Province. Say a boy passed the entrance examination into high school and came to St. Michael's; the curriculum of his first year and higher years, too, would be entirely different from the subjects which he would have taken if he had gone to a public high school. It is all important to grasp this clearly. His academic year at St. Michael's did not fit him as an academic year in a high school. And a year in a public high school did not fit a boy for a year at St. Michael's. The subjects were different, the spirit was different. For example, the lowest and first class in the classical course was called Elementary Latin, Elementary for short. The first night I was at supper the boys at my table asked me: "What class are you in? Elementary?" I said, "I don't think that is it. Father Teefy said something about Rhetoric." Silence reigned over our end of the table. I did not understand. It was as if a new student were asked: What class are you in? First Year high

Father Henry Carr
March 21, 1963.

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school?" And he replied: "Second Year University." I did not know which class was higher, Elementary or Rhetoric.

When they called the first class Elementary Latin, they meant it. Latin was the subject of that class. There were other subjects taught in it. They were incidental, almost token subjects. You can see what a handicap it would be for a student coming in after a year or two years at a public high school. The only place for him would be in the lowest class, Elementary Latin. A similar situation in reverse would handicap a boy from St. Michael's transferring to a public high school.

There is another feature of that arrangement that a person today might not think of. The old entrance examination into high school was standard. No one could enter a high school unless he had passed the entrance, that is, from grade 8 to grade 9. In those days they did not use the term grades.

For admission into the first year of Latin, or the first year of the classical course, as it was called, it was not necessary to have passed the entrance examination. A boy could be admitted and often was admitted into Elementary Latin from Grade 7 or 6 or 5, of a public or separate school.

American students, and many boys at St. Michael's were American, did not have the Ontario Entrance examination and were admitted to Elementary Latin whenever it was thought they could keep up with the class.

The full academic teaching at St. Michael's up to the time it became an Arts College of the University of Toronto was as follows:

- 1) What was called Second Commerical, for those who were not yet capable of doing the work in Elementary Latin.
- 2) Commercial. Originally it was probably called First Commerical. At this time it was simply called, Commercial. The subjects were book-keeping, shorthand, typewriting, penmanship. It was a business course.
- 3) The Classical Course. This was a five year course corresponding pretty much to the classical course as given in the classical colleges in the Province of Quebec today.
- 4) Philosophy. A two years' course in philosophy. For admission a student must have successfully passed through the classical course. After passing through the philosophy course students were eligible to enter theology in a

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Father Henry Carr
March 21, 1963.

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major seminary. Many St. Michael's graduates in philosophy went to the Grand Seminary in Montreal for theology. Some went to other grand seminaries. Some St. Michael's graduates of the classical course went to grand seminaries for their philosophy.

5) Theology. St. Michael's did not make any pretensions to be a grand seminary, that is, to teach theology. But in those days theology was always taught at St. Michael's. There would be Basilian scholastics in the theology class and also students who were studying for different dioceses and were sent there by their bishops. The number was always small, three, four, six or seven.

So you can see that the structure (a favourite word now) was quite complicated.

Actually it was a small college. Up to the time when I entered the Novitiate, September 1900, the enrollment never reached 100 boarders. It came very close, and it was understood that the day it reached 100 there would be a holiday. That would include all boarders in the two commerical classes, the five classical courses and the two philosophy years.

The day scholars, as they were called, would number 25 to 30.

Father Henry Carr
March 21, 1963.

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I could interject at this point that those who took their theology at St. Michael's instead of at a grand seminary turned out to be good priests.

I have taken some time to present St. Michael's College as it was at 1905 and in the years before that. Even so, I doubt if I have done it well enough to enable you to realize how revolutionary the changes were that took place.

There is one point I have not mentioned. If a boy came to St. Michael's and wanted to get his matriculation so that he might enter the university and take a university degree, whether in arts or in a profession, what would be his position?

As you can see from what I have said, if he came at the beginning of high school, there was no provision for him. As a matter of fact, nearly every year there were a small number who wanted to study for their matriculation. Some of these had had several years in the classical course at St. Michael's, or several years in an Ontario public high school. As far as I know and remember there were never more than five or six. They were put in one class, which was called the Varsity Class. Usually only one teacher was assigned to the class. He taught all the subjects. Even now,

Father Henry Carr
March 21, 1963.

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looking back, when it no longer is a practical question, you can see how Ontario boys were handicapped in the matter of education. In effect they were shut out from secular higher education, from secular university life and from the professions.

The following incident may give you an idea how radically true this was. The day the first class of St. Michael's graduated, in June 1910, the five graduates came to the College for supper and sat at the head table. After supper the five of them were in the pastor's office, along with four or five Basilian priests. In the course of the chatting, Father M.V. Kelly, C.S.B., made the remark: "There are more Catholic B.A. graduates of the University of Toronto in this room now than all the Catholic Arts graduates since the University was first established." Besides the five graduates there were three priests who were B.A.'s from the University of Toronto, of which Father M.V. Kelly himself was one.

I think I am now in a position to go back to when I was detained in Toronto, in January 1905, and began to teach in St. Michael's. Of course, I had taught there before. I have told about that elsewhere. After I became familiar with things, I began to look around.

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I was obsessed with the low condition of the Catholics of Ontario in education.

You must always keep in mind that a large proportion of the boarders at St. Michael's were boys from the United States, from around Scranton and from New England, and from other parts too. And it was the fees of the boarders that made it possible for the College to exist. Now for boys from across the border it did not make any difference whether they were taught and trained as the students in the Ontario high schools, or not. It did not make any difference to them whether or not they qualified for the Ontario University matriculation. That is why the College went so long without paying hardly any attention to the matriculation and did not take any notice of it at all as far as the curriculum and standard of the regular classical course was concerned.

But it made a great difference to Canadian boys. If they attended St. Michael's, they automatically shut themselves off from university courses, from teaching in the schools of the Province of Ontario, or for that matter of any province in Canada and from the professions: medicine, law, etc. It was not impossible for a boy to attend St. Michael's for one, two, three or four years in the classical course and then decide to become a doctor, lawyer,

dentist, etc. But he had to face a hard time. He had to enter a public high school in whatever class he would fit, and scarcely ever was there any class into which he would fit. The result was it rarely happened.

There was the other way, of continuing at St. Michael's and taking the above-mentioned Varsity matriculation. The numbers who did this were so small they can be ignored. Sometimes boys came to this Varsity class who had spent one or several years in public high school. These also were very few in number. The result was that, as far as St. Michael's was concerned, Catholic boys were practically excluded from university education and from the professions.

Nor was there any other institution in Ontario where a boy could get a Catholic education which would prepare him for matriculation and admission to a university.

As I say, after I became familiar with the situation, the idea occurred to me: why not change the structure of the first three years of the classical course and make them conform to the public high schools of Ontario? It would not mean any great revolution. Both at Assumption and at St. Michael's a step had already been taken in that direction.

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Up to two or three years before this time (January 1905) there were two features which were traditional and were changed at Assumption and at St. Michael's in the classical course.

For convenience whenever I speak of the classical course you might think of it as a full high school course with the first two years of the General Course in arts in the university. The two features that were traditional were these:

- 1) One teacher taught one class in all the subjects of the class.
- 2) Only the subjects taught in the morning were considered subjects of the class.

For example. My first year at St. Michael's I was in Rhetoric Class, which would correspond with second year general course in arts in the university. But the class subjects were only the subjects taken up in the morning. In the morning we had class from 9.00 a.m. to 10.45 a.m. For a few minutes or so, there was religious knowledge. The rest of the time for five mornings a week was devoted to Latin. One morning a week was given to English. This, I believe, was a fairly recent innovation. The religious knowledge was a token

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course. So Rhetoric Class was really Latin. There was a French class at 11 o'clock open to all classes. It was optional. Few took it. I don't think any in our class took it. In the afternoon there were two classes: (a) Mathematics 3.00 to 4.00 (b) Greek 4.00 to 4.45.

Let us take the Greek first. A student could be in Rhetoric class in the morning and in beginners, or Second Year, or Third Year Greek, in the afternoon. His Greek did not rank as a class subject.

It was similar in Mathematics. A student was assigned to the class in Mathematics for which he was fitted. It had no connection or relation to his morning class. He might be excused from Mathematics because he knew it sufficiently well, as I was, or he might be in the highest class in Latin and in the lowest class in Arithmetic.

When it is said then, that a teacher taught all the subjects of a class, it meant the subjects of the morning class.

Now, about this time, 1902 or 1903, these two features were done away with, first in Assumption and shortly after, the next year I think, at St. Michael's.

In both places the time-table and curriculum of the whole classical course

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were overhauled. The time-table was changed roughly to something like what is now the practice. Class was continuous from 9.00 a.m. to 3.30 p.m. or 4.00 p.m. with intervals off for recreation and dinner. It consisted of six or seven periods. The number of subjects was increased each day to include the regular subjects taught in public high schools.

The principle was adopted that one teacher taught one subject. He taught that subject in different classes and moved from room to room.

That was the situation when I taught in Assumption and the one in being when I taught in St. Michael's in the beginning of 1905. The two were not exactly the same. They were substantially alike. Up to that time and at that time there was no talk of matriculation. There was no Varsity class at Assumption and I never knew of anyone who tried for matriculation. There were some Americans at Assumption, more than at St. Michael's.

Well, the idea occurred to me, why not change the first three years of the classical course into the three years of a public high school?

As I look back now, I cannot understand why it was not done sooner, or as far as I know and remember, ever thought of.

The first of these is the fact that the United States is a young nation. It has only been about a century and a half since it was first settled by Europeans. This has given it a unique character, and it has been able to develop its own institutions and customs. The second fact is that the United States is a large country. It has a vast territory, and this has allowed it to develop a wide variety of industries and resources. The third fact is that the United States is a powerful nation. It has a strong military and a large economy, and this has allowed it to play a leading role in the world.

These three facts are the basis of the American dream. They are the things that have made the United States a great nation, and they are the things that we should strive to preserve and improve.

The American dream is a dream of a better life. It is a dream of a life where everyone has the opportunity to succeed. It is a dream of a life where everyone is free to pursue their own happiness. This is the dream that has inspired so many Americans, and it is the dream that we should all strive to achieve.

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Father Cushing was superior at St. Michael's since the summer of 1904. Father Teeffy had been superior from 1889 to 1904. Father M.V. Kelly was pastor of St. Basil's Church. I could approach Father Kelly better. So I went to him and made my proposition. Let the College authorities give me full charge of the second academic class next year, that would be the second year of the old classical course. I would teach all the subjects of the class. The subjects and the textbooks would be the same as those in the public high schools of Ontario. In two years I would prepare them so that they could write the university matriculation at the end of that time. The whole class would go up for it. There would not be any need for a Varsity class.

Father Kelly was a radical reformer and especially so in education. He fairly jumped at it. He would broach it to Father Cushing. This he did. Father Dumouchel was director of studies. My plan cut across his working of the school. He opposed it. It was not that he was jealous or envious or anything like that. I could have gone to him first instead of to Father Kelly and for good order that is what I should have done. But I was right. It would not have gone through that way. Father Cushing was firm and backed me up. I was given full charge of that class.

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It was a really good class. Among those in it were Father Bellisle, the famous Father Charles E. Coughlin, Joseph Scott (of whom more anon), and Father Penny-
legion. The classes that came after that one were trained to follow after them and aimed to write the matriculation examination at the end of three years high school. There is nothing magical in the three years. It might be four. Perhaps it would be better four. It is only that that was the way we started it. It transformed the old classical course into an Ontario high school course. It is no great achievement that I happened to be the one that did it. Talk like that was in the air. If I had not done it, someone else would have done it before long. The proposal went through as planned. I have no record of how many passed. I don't think the results were brilliant but they were satisfactory and a milestone in the history of the College was passed, and as it has turned out, a milestone in Catholic education in Ontario.

That class wrote the matriculation examination in July 1907. They were ready in September to enter First Year Arts of that year and prepare to write the senior matriculation examination the following June, 1908.

Now during the two years when this change was taking place there was a great deal

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of talk in the College, both among the staff and among the students. There was quite an interest in university courses. One result was that a number of students in the class above the class I have been speaking of, wanted to get university degrees too. We found out about the Junior senior matriculation examination above all we found out that it was not necessary to have a junior matriculation in order to be eligible to try it. Anyone could try it. Accordingly, the class above that class I have been speaking of, the Belles-Lettres class, might try it. I arranged for that class to be taught and trained for senior matriculation in June 1907. The same summer the Third Academic or Third Latin tried the junior matriculation examination.

I may as well say here that all of this was my work. Everything was allowed me, everything was done for me. I had the goodwill, sympathy and support. They all had confidence in me and left me free.

It would be misleading and false modesty not to say this frankly now. These things took place sixty years ago. I am 83 years old. When anyone reads what I have written, if anyone does read it, I shall be gone and with God, I hope and pray. No one could possibly understand

The first of the series of
 lectures was given on the
 1st of October, and was
 on the subject of "The
 History of the British
 Empire." The lecture was
 given by Mr. J. H. P. [?]
 and was most interesting.
 The second lecture was
 given on the 8th of October
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.
 The third lecture was
 given on the 15th of October
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.
 The fourth lecture was
 given on the 22nd of October
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.
 The fifth lecture was
 given on the 29th of October
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.

The sixth lecture was
 given on the 5th of November
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.
 The seventh lecture was
 given on the 12th of November
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.

The eighth lecture was
 given on the 19th of November
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.
 The ninth lecture was
 given on the 26th of November
 and was on the subject of
 "The History of the
 British Empire." The lecture
 was given by Mr. J. H. P. [?]
 and was most interesting.

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the happenings of those years if they did not understand the part I played in them.

In the year 1906-1907 two things were going on at St. Michael's at the same time, both revolutionary. The whole of the third year of the old classical course was preparing to write the junior matriculation examination. At the same time the whole of the fourth year of the old classical course, the old Belles-Lettres class was preparing to write the senior matriculation examination in June. As I have said, to write the senior matriculation, it was not necessary to have already passed the unior matriculation or to have any other academic requirement.

However, as soon as it came to be known that at St. Michael's students were being prepared for university degrees, some began to come to St. Michael's who had already obtained their matriculation at public high school or collegiate institutes. That was the beginning of St. Michael's as an Arts College. I do not mean it was already an Arts college. But it was out of this that the Arts college grew. Already in that very first years, 1906-1907, there was already at least one of those students who came to St. Michael's with his matriculation from a public high school or collegiate institute. His name was M.J. Oliver. He came from Barrie,

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Ontario, already possessed not only his junior matriculation, but also of his Seniro Teachers Certificate. As this was already equivalent to the senior matriculation, he decided to take First Year in Honour Classics. The trouble was that he had never taken any Greek. Despite that, as I offered to coach him in Greek, he decided to try it, and did.

He passed the First Year Honour classics examination. Looking back I still consider it one of the most brilliant scholastic achievements of any St. Michael's student that I have ever known. The next year he transferred to the Honour Philosophy course. By the mysterious vagaries of Providence, he became a Basilian priest and after nearly fifty years in the priesthood, is out here with me at St. Mark's doing a grand job as bursar of St. Mark's College.

While I am on Father Oliver, Might I couple with him Joseph M. Scott, or Joe, as we call him. Joe was in that class which I took over and transformed from a class in the old classical course to a high school class. He was in that first epoch-making class which matriculated in 1907. He was the best student in that class, although it annoys him when anyone says anything like that. After graduating in Chemistry and Mineralogy at Queen's he went to Macdonald College and obtained his M.Sc from McGill. Then he tuaght in the Nova

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Scotia Normal College at Truro and in high schools in High River and Calgary in Alberta. Later he was a member of the staffs of Normal Schools at Edmonton and Calgary in Alberta, and of the Faculty of Education in the University of Alberta. In 1948 ill health forced him to retire to Victoria, where his wife died in 1957. When the new St. Mark's College was building in 1958, he wrote to Father Oliver asking if he could come and live with us. He would pay for his keep, amply I might say, and gladly do whatever work he could do. We agreed, in fact, welcomed him. He has been here ever since and has been invaluable. I don't know what we would do without him. In fact, he is registrar, though not so technically, and that included a multitude of miscellaneous details. The reason why I have devoted this much space to Father Oliver and Joe Scott is because it strikes me as noteworthy that a member of the first class at St. Michael's which changed the first years of the classical course into an Ontario high school course, and a member of the first class of St. Michael's which graduated with B.A.'s from the University of Toronto, should happen to be here, nearly sixty years later at St. Makr's College. And it is very fortunate that they are here and able to check my memory on many of the facts.

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I am now in a position to take up another vital change in St. Michael's College. In the year 1906-1907 the College was preparing students to write the senior matriculation for the University of Toronto. If they were successful and passed the examination, what would they do next? The College could not teach any subjects in a year higher than first year for credit unless the students were registered as students of the University of Toronto. The students who passed the senior matriculation could register in the University. They could not register in St. Michael's. They would have to register in University College or Victoria College, which were the only Arts colleges of the University. I omit mention of Trinity College for the moment. Trinity was just entering the University at that time.

St. Michael's could teach philosophy and history. She did teach philosophy too for years before 1907 and for credit. But the students to whom St. Michael's taught philosophy before 1907 were students enrolled in University College. She never did teach History.

There never were students at St. Michael's up to 1907 who were recognized as students of the University unless they were enrolled in University College or in Victoria College. Up to 1906-1907

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no university students at St. Michael's existed, as far as the University was concerned.

St. Michael's was a federated college of the University since 1881 but it was a college like Knox College is now, and Wycliffe. She had the right, which Knox and Wycliffe did not have, of teaching philosophy and history but she could only do this to students who were already students of the University.

St. Michael's from the beginning in 1852 always taught the equivalent of an Arts course. The last two years of the classical course, that is Belles-Lettres and Rhetoric, and the two years of philosophy were an Arts course. But they were not registered in the University. They received no credits from the University and received no degree.

As I have said, as far as the University was concerned, the students of St. Michael's did not exist. The University had no knowledge of them. They were not entered in the books of the University.

I do not want to labour this unduly. But it is very complicated and very difficult for anyone at St. Michael's now to understand and appreciate what took place in the years 1906-1911.

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Well, there it was. What would become of the students at St. Michael's when they passed the senior matriculation and were eligible to enter second year or an Honour Course? The only possibility was for them to leave St. Michael's and enrol in University College. I will omit mention of Victoria for reasons that will be obvious.

A student who was a regular student of the University could live at St. Michael's and attend the University. In previous years an odd one did that. Such a one was not looked upon as a student of St. Michael's. He was a student of the University. St. Michael's was the same for him as a boarding house in the City.

Now it just happened that at that very time Trinity University was revising its position with the University of Toronto. Up to this time it had existed and operated as an independent University with Arts and Science, and its own medical college. The conditions of federation between Trinity University and the University of Toronto agreed to in 1903 were not working very satisfactorily. Negotiations between Trinity, the University of Toronto and the Ontario Government had been going on for some years prior to 1906. A Commission had charge of the matter. Father Cushing,

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C.S.B., and Father M.V. Kelly, C.S.B. were members of that Commission.

I went to Father Kelly and laid the situation before him; I asked him to bring up the matter, along with Father Cushing, of course. I asked them to see if they could get the Commission to grant St. Michael's College the power of a University College, like University College; and like Trinity College would become when the negotiations were completed and Trinity submerged its university charter and became an Arts College of the University of Toronto.

Looking back now it should have seemed like asking for the moon. It did not seem like that then. Nor did it turn out like that. The Commission received the application with sincere sympathy. If the request of St. Michael's had come a couple of years before, it would have passed unanimously.

The trouble was that the Commission had embodied all their negotiations in a new University Act. The Act was by now complete. It would be very difficult and awkward to work into the already completed Act, provision for the admission of St. Michael's College as an Arts College of the University.

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They solved it by adding a clause to the Act as it was already prepared. This final clause of the University Act always reminded me of a law in one of the Western States, quoted by W.H. Moore in his book, The Commandments of Men.

The law ran something like this. At a diamond railway crossing in the country, if the engineer of a train approaching the crossing saw a train on the other road approaching, he should stop and wait until the other train passed.

Paraphrased it meant that if two trains were approaching a crossing they should both stop until the other train passed.

I have not a copy of that University Act at hand. It ran substantially like this. If and when a federated college of the University is doing all the work of an Arts College, it may be admitted as an Arts College. Now if that clause were interpreted strictly, there are two difficulties.

- 1) A federated college could not do any of the work of an Arts college unless it were already itself an Arts college.
- 2) If it had to all the work of an Arts college, you can see what that would mean. The College would have to teach all the courses in Arts. Even now, I

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doubt if any of the Arts colleges of the University of Toronto are doing all the work of an Arts college.

St. Michael's was only proposing to do one course, Honour Philosophy.

The reason why the College proposed to give instruction in only one course, Honour Philosophy, was it would make the least change necessary in what had been the traditional curriculum of the College.

Here is how the Commission resolved the difficulty. They worded the clause as above. Then they gave a gentleman's agreement, that the University would treat St. Michael's right away, as if it were an Arts college. The students for the time being would enrol in University College. Technically they would be students of University College. Actually, St. Michael's would function as an Arts College and give the appropriate instruction. The students would receive credit for the work done at St. Michael's.

First year was already eligible. The next year it would move into second, and a new first year would come along. At the end of four years the plan would be complete and St. Michael's would have been considered as doing all the work

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of an Arts college. It would then be formally admitted as such.

This was the plan and this is the way it was worked out. The details during those four years were worked out by the Registrar of the University, Mr. Brebner, and myself.

Mr. Brebner represented the University. To us he was the University. I think I have tried elsewhere to give some idea of what a wonderful man Mr. Brebner was. I doubt if I have been able to do him justice. He was one of the most remarkable men I have ever known. It would be difficult to estimate what he did for St. Michael's College. It would be a pity if he should ever be forgotten.

After four years the first class graduated in 1910. Up to that time the students in all those four years were students of University College. In the eyes and books of the University they were not students of St. Michael's; because, as I say, St. Michael's was not an Arts college.

The staff and students of St. Michael's knew that St. Michael's would become an Arts College in 1910. Those were years of great interest, excitement and enthusiasm.

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It was a great disappointment when the University calendar for 1910-1911 came out and St. Michael's was not on the cover with University College, Victoria and Trinity. We did not understand the formalities that had to be gone through. But St. Michael's name appeared in the calendar the next year.

Those who were there thought it was the greatest day in the history of the College. Looking back now, in 1963, I still think it was the greatest event in the life of St. Michael's. All his life until just a few years ago, Father Oliver always thought he was a St. Michael's graduate, when he found out he was a University College graduate.

Of course, actually he was a St. Michael's graduate, but not according to the records. The class of 1911 was the first class of St. Michael's graduates. The names of these six students are Harry Bellisle, Charles Coughlin, Hubert Dignan, Bernard Fitzpatrick, Edmund McCorkell, Murray Mulligan.

The names of the five graduates of the 1910 class are Bernard Doyle, Joseph Greenan, Cecil McNeil, John O'Connor and Michael Oliver.

I am ashamed to write all this about things where I played such a part. It

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should have been others who told the story. As you can see from what I have written here, if I did not write it, nobody would have written it, because much of it is unknown to anyone but myself. Up to 1910, as far as I can recall, and I think my memory can be relied on, no one from the College, no Basilian ever went over to the University on any business between St. Michael's and the University. From the first years of St. Michael's College in 1881, the Superior of the college was a member of the University Senate. I do not know if during the years in question, 1906-1910, the Superior attended the Senate meetings. If he did, the business of the Senate would not conflict with what I have just said.

In the University calendar in the second year of the General Course and also in the First Year of the Honour Philosophy Course one of the subjects prescribed was the History of Greek Philosophy. I do not know when it first came in. It may have been in all the time before. If it was, our first two years in Honour Philosophy did not take it. Maybe Mr. Brebner turned a blind eye to it. At any rate our third class came to it, and then I noticed it and assumed our students would ~~not~~ have to take it.

The first of these was the establishment of the
 city of Boston in 1630. The second was the
 establishment of the city of New York in 1624.
 The third was the establishment of the city of
 Philadelphia in 1682. The fourth was the
 establishment of the city of London in 1666.
 The fifth was the establishment of the city of
 Paris in 1661. The sixth was the
 establishment of the city of Rome in 1644.
 The seventh was the establishment of the city of
 Constantinople in 1667. The eighth was the
 establishment of the city of Moscow in 1648.
 The ninth was the establishment of the city of
 St. Petersburg in 1703. The tenth was the
 establishment of the city of Vienna in 1685.
 The eleventh was the establishment of the city of
 Berlin in 1698. The twelfth was the
 establishment of the city of Madrid in 1656.
 The thirteenth was the establishment of the city of
 Lisbon in 1640. The fourteenth was the
 establishment of the city of Oporto in 1640.
 The fifteenth was the establishment of the city of
 Seville in 1640. The sixteenth was the
 establishment of the city of Valencia in 1640.
 The seventeenth was the establishment of the city of
 Barcelona in 1640. The eighteenth was the
 establishment of the city of Genoa in 1640.
 The nineteenth was the establishment of the city of
 Venice in 1640. The twentieth was the
 establishment of the city of Florence in 1640.
 The twenty-first was the establishment of the city of
 Rome in 1640. The twenty-second was the
 establishment of the city of Naples in 1640.
 The twenty-third was the establishment of the city of
 Palermo in 1640. The twenty-fourth was the
 establishment of the city of Syracuse in 1640.
 The twenty-fifth was the establishment of the city of
 Catania in 1640. The twenty-sixth was the
 establishment of the city of Messina in 1640.
 The twenty-seventh was the establishment of the city of
 Reggio in 1640. The twenty-eighth was the
 establishment of the city of Modena in 1640.
 The twenty-ninth was the establishment of the city of
 Parma in 1640. The thirtieth was the
 establishment of the city of Piacenza in 1640.
 The thirty-first was the establishment of the city of
 Mantua in 1640. The thirty-second was the
 establishment of the city of Verona in 1640.
 The thirty-third was the establishment of the city of
 Vicenza in 1640. The thirty-fourth was the
 establishment of the city of Udine in 1640.
 The thirty-fifth was the establishment of the city of
 Trieste in 1640. The thirty-sixth was the
 establishment of the city of Gorizia in 1640.
 The thirty-seventh was the establishment of the city of
 Trieste in 1640. The thirty-eighth was the
 establishment of the city of Trieste in 1640.
 The thirty-ninth was the establishment of the city of
 Trieste in 1640. The fortieth was the
 establishment of the city of Trieste in 1640.
 The forty-first was the establishment of the city of
 Trieste in 1640. The forty-second was the
 establishment of the city of Trieste in 1640.
 The forty-third was the establishment of the city of
 Trieste in 1640. The forty-fourth was the
 establishment of the city of Trieste in 1640.
 The forty-fifth was the establishment of the city of
 Trieste in 1640. The forty-sixth was the
 establishment of the city of Trieste in 1640.
 The forty-seventh was the establishment of the city of
 Trieste in 1640. The forty-eighth was the
 establishment of the city of Trieste in 1640.
 The forty-ninth was the establishment of the city of
 Trieste in 1640. The fiftieth was the
 establishment of the city of Trieste in 1640.

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I was the logical one to teach it, I had taken that course in my own undergraduate course, at Victoria College under Prof. J.C. Robertson. Prof. Robertson was the best teacher I had at Varsity. He could explain things better and make things clearer than anyone else. He was good from every point of view. Prof. Milner was most inspirational to me. He made an impression on me and exerted an influence on me that lasted all the rest of my life.

When I began to teach Greek Philosophy I was ashamed and humiliated at what little remained of what I had learned at Varsity. I could give in one hour all I knew of it. I got Zeller's works, Gomertz Greek Thinkers, and other standard authorities.

There were two lectures a week. In the first lecture I gave an account of Thales and in the next five lectures one on each of the men who followed. The classes were held in the south west corner room on the second floor of what was then the New Wing.

When I went into the room for the seventh lecture there were five girls in the room among the boys!

That was something. I cannot think of an illustration that would give you an

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idea of what a shock it was. St. Michael's had been founded as a seminary really, for the education of priests. That spirit had been preserved. Never before had there been girls in a St. Michael's classroom. Except on some special occasions such as commencement exercises and plays, they were not allowed in the building other than the parlours.

I doubt if I was ever as embarrassed, before or since. I said nothing and went ahead with my lecture. I stood at the front, near a student's desk, a sheet of notes in my hand. My hand was shaking, I could hardly control it. Gerry Kirby was the student in the seat near me. He whispered: "Are you nervous, Father?" I answered, "Yes".

I got through the lecture somehow. But I made a resolution, two resolutions, that I take the girls in a separate class, and after that year I would never teach girls again.

I repeated the lectures to the girls in the community room, on Tuesdays and Fridays. In the first lecture to the girls by themselves, as they had missed the first five lectures, I gave the lecture on Thales. I looked at the clock, ten minutes. Next I gave them

Bertha Mary Heydon B.A. 1912
Florence Mary Courell Class of 1912, B.A. 1913
Aileen Mary Halford. B.A. 1912.

Father Henry Carr
March 21, 1963.

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Anaximander — twenty minutes gone.
Anaximenes next, thirty minutes gone.
I gave them my whole first five lectures
in one lecture hour. I finished the
year with them. We parted good friends.
I never felt at home with them. The
way they came to that class was this.
They were University College students
who had heard about this course at St.
Michael's, which was also in their pre-
scribed Second Year, and just came
over. It made history. They did not
graduate as St. Michael's graduates,
but they started the movement that was
to follow.

It is too bad I cannot recall the names
of the five. The only ones I can name
are Mary ^{Stacy} Ryan and Isabel ^{Mary} Mace. The
others are on the tip of my tongue. I
can see the girls now.

Later, a little later, the sisters went
to Sir Robert Falconer, President of
the University, and asked him how they
could participate in the University. He
told them to come to me and work it out
through St. Michael's.

This they did. That is how St. Joseph's
College and Loretto College came into
being.

I might add that I did break my vow,
and did teach the girls again. It was
not until the year 1929-1930. All the
girls in Loretto and St. Joseph's took
Religious Knowledge together in one

Father Henry Carr
March 21, 1963.

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class, all four years. There were about 70 in the class. I taught them at St. Joseph's College and seldom if ever did I enjoy so much teaching a class. In 1930 I was elected Superior General and was very sorry to have to give up that class.

When I was in Saskatoon I taught girls and boys together. Later, here in U.B.C. I taught girls and boys together. Here they were nearly all Protestants.

The reason why I write now is because for years very many, most of all Basilians, have been urging me to write what I remember of the happenings of those days. I am now acceding to their request.

There is more that I can write. Maybe if God spares me I shall write some of it. It would deal with the spirit of the College in those days and its further development later on. As far as concerns the creation of St. Michael's into an Arts College of the University and its background in the transformation of the first three years of the classical course to conform to the Ontario high school system, I am fairly satisfied with what I have written here.

How have I come to write this at this particular time, when so many over the years have told me I ought to do it?

Father Henry Carr
March 21, 1963.

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It is because you have a real active interest in it. You showed it in what you said in your letter about what I wrote about Sir Bertram Windle came to Toronto. No one else has a lively interest like that. For me it is difficult when I am writing for no one in particular. The interest that others express is not that they are interested for themselves. It is rather that I should write for the history. You are interested in it as history too, but it is a real living interest and personal.

If God spares me and the spirit moves me, I shall write more about the development of St. Michael's College.

One reason why I have not written this before is because I was not really interested in it myself.

In the years that have passed there were so many interests in my life that I hardly had time to dream of those early days, even if I wanted to, which I didn't. Particularly during the last twenty years, since I went to Saskatoon in 1942, I have been preoccupied almost obsessed, with the idea of understanding the divine truth of the Church, so that I could communicate it to others. I have non-Catholic university professors who are dear friends of mine. Why cannot I tell them the meaning of the Church and the truth of it, so that

Father Hnery Carr
March 21, 1963.

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they will see it and grasp it and accept it? I have been working on that. I did not have time to reflect on and study the history of St. Michael's College. What does that amount to, compared with the exposition of the truth of the Catholic Church in such a way that it will be acceptable and convincing to Protestant and Jew, to Buddhist and Moslem?

That is what I have been working on and trying to do. What I have written has been mimeographed and circulated among a few who might be interested. If there is anything worthwhile, it will survive.

So I can hardly blame others for my lack of interest in the history of St. Michael's. Thank you for your interest.

With every bes wish and earnest prayer,
Always, Sincerely in Our Blessed Lord,

H. Carr, C.S.B.

P.S. When I was living as a novice or as a scholastic in the old novitiate building on St. Clair Avenue, Father Dumouchel, who was director of studies, came out to see me. He had the idea to take the calendar of the University of Toronto and copy out the curriculum for the four years of the General Course in Arts and print it in

Father Henry Carr
March 21, 1963.

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the calendar of St. Michael's College. He planned to advertise it as a University course which could be obtained at St. Michael's College. He got me to help him do this. I did help him. He came out several times to see me.

Actually, he did print it in the College calendar and displayed a great advertisement on the back page: A UNIVERSITY EDUCATION FOR \$160.00. This would be in the calendar of 1902, or 1903, I think. It was a course on paper only. Nothing was done to bring it into effect. I put this as a postscript because it has nothing to do with the foregoing letter and might only confuse what is already very complicated. It had nothing to do whatever with St. Michael's becoming an Arts College. I doubt if I ever recalled the fact. I mention it here because I may meet Father Dumouchel in heaven and he may say: "You had no right to take all the credit for what you did. I gave you the idea." Actually he did not give me the idea. His idea was entirely different from mine. He lived for many years after the change was effected and never mentioned the matter. We were always good friends too.

H.C.

(Transcribed from the mimeographed copy, with handwritten corrections, sent to Father Scollard and then deposited in the General Archives of the Basilian Fathers)

Father Henry Carr
December 8, 1954.

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BASILIAN FATHERS
4620 West Second Avenue
Vancouver 8, B.C.

Dear Mike:

Hasseveldt is the book.

Always, In our Blessed Lord,

H. Carr, C.S.B.

P.S. Could you lend me from the
Seminary library: Vonier: The Key
to the Eucharist; Masure: The Sacrifice
of the Mass. If you can, send them air
mail as I would like to have them as
soon as possible. I will return them
within a week.

More leisurely; order for me: de Mont-
cheuli: Leçons sur le Christ; aspects
du mystère de l'Eglise, mélanges théo-
logiques.

Merry Christmas.

(Letter to Father Michael Sheehan.
Transcribed from the original)

PROPOSED COURSE IN RELIGION FOR THE
UNIVERSITY OF BRITISH COLUMBIA

Comments of any kind are asked for and will be welcomed, whether as to the whole course itself or as to the wording.

Suggestions are needed for textbooks and for works of reference in English.

The Theology of Saint Thomas Aquinas

Background: Earlier deveopment of theology.

Mediaeval universities and the growth of scholastic theology.

The Faculty of Arts
The Faculty of Theology
The Question Method
Scripture Studies
Sentences of Peter Lombard

Saint Thomas Aquinas:

Life and works

Teaching:

The position of Theology
God in Himself and as the
Principle of creatures
God as man's End and man as
the image of God
Christ, man's way to God

The Thomistic School in Theology

Pre-Reformation Theology

Cajetan, John of St. Thomas, Salamanca-
tenses

Decline of Thomistic influence

Revival of Thomism

Contemporary Thomists.

H. Carr, C.S.B.

(Transcribed from the carbon copy sent
to Father Michael Sheehan, C.S.B.)

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Dear Father Flahiff,

Mount St. Mary, the novitiate of the St. Joseph Sisters of Newark, is in the Sacred Heart parish of Bellingham, where I was recently. There was a resident chaplain, Father Hinderer, S.J. One day I had dinner with him there. We talked on different topics and vocations came up. He said: "Seculars go at it in the wrong way: if they put young priests at it, there would be no shortage of vocations. It is the young men who attract vocations. Nearly every vocation we get comes through our scholastics. And we get plenty of vocations." I have been thinking about it ever since.

Now keep in mind that it is vocations I am considering. I can picture our theologians teaching in the schools and doing their theology at the same time. They might add two or three years to the time they take now. That is a de-

Father Henry Carr
August 15, 1957.

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tail; I'll only say now that, as long as they knew beforehand, if it took them three or four years longer, it would not keep many, if any, out of the novitiate.

Take a school with 25 Basilians — 5 priests, 20 scholastics — including theologians. The scholastics would be associating with the boys when they are years nearer the age of the boys. Their influence would be incalculable. They would not need to talk vocations: better not: the boys would come to them. A by-product result would be that more schools could be opened, further increasing the field of vocations.

To undertake a new, fairly large school, only three, four or five priests would be needed. The rest would be scholastics. If this plan were put into operation at once, we could manage half as many more schools than we have at present. It would depend on the size of the schools. We might be able to double the number, and recruits for the novitiate would increase many times. On the other hand, this would be the natural way to train Basilians. From novitiate days they would live the full Basilian life and not be removed from it to a life apart in the seminary for four or five years of the most important years of the religious life.

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August 15, 1957.

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Imagine turning out medical doctors who had been immured throughout their whole course within walls and shut out from experience with human bodies as subjects of study and treatment.

Objection might be made that it is only imitating the Jesuits. Why the "only"? When it comes to attracting vocations, what better model to follow? But it is not imitating the Jesuits. I have been thinking independently along these lines for years. It just happens that in much of it, it coincides with what the Jesuits have always been doing. The greatest objection will be that it is contrary to Canon Law, but the Holy See is always reasonable and willing to listen to the presentation of cases and grant exceptions. Canon Law is not eternal law. It has changed in the past and will change in the future. The purpose of canon law regulations is to secure a minimum standard in the education of priests. If the Holy See recognizes that, the Basilians will not be satisfied with anything short of the maximum, it will be glad to exempt them from the ordinary restrictions.

The present law of seminary life is less than four hundred years old. Before that, priests were educated and trained a good deal along the lines I have indicated. It will be somewhat new if Catholic life in the Middle Ages is compared unfavourably with Catholic

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life today. In the sixteenth century conditions called for extraordinary and radical changes. It does not follow that these conditions will remain the same until the end of time.

Canon Law and practice will change when calls come from the Church at large for improvements that will make for the prosperity and good health of the Catholic body. One other point comes to mind. Would it be possible (in separate houses like that), to give students an education in seminary subjects as good as can be given in one central seminary? Yes it would. Space does not permit me to go into detail here. Prior to this, and as a foundation for all of it, should be the principle that Basilian priests should have the highest intellectual training of which they are capable. When it comes to working it out, it will be found that there is no contradiction in it.

With every best wish and earnest prayer,
always, In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy in
the archives of St. Michael's College)

Father Henry Carr
August 14, 1929.

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ST. MICHAEL'S COLLEGE
Toronto 5

The Very Rev. F. Forster, C.S.B.
Superior General.

Dear Father Forster,

I am very sorry I was not able to get over today. I had a bad headache and have been in bed all day.

In reference to the matter of the philosophy at St. Michael's I can say that I never at any time curtailed the regular course in scholastic philosophy. Father Purcell, Father Powell and those who were with them and have followed them had their own time and I never interfered with them in any way.

In graduate work a few students have done special work in St. Augustine, St. Bonaventure and perhaps others. Those who have done special work in St. Thomas outnumber all the others combined several times over.

However I quite appreciate what you say about the regular course failing to meet the requirements. Considerable efforts were made towards this end during the past year. I can assure you and do assure you that what has been lacking will be supplied during the coming year.

Father Henry Carr
August 14, 1929.

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I have not yet spoken to Father McCorkell but I know that he is just as anxious to meet your wishes as I am.

With best wishes,

Yours sincerely

H. Carr

(Transcribed from the original in the
General Archives of the Basilian
Fathers)

Father Henry Carr
November 6, 1930.

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Rev. D.L. Dillon, C.S.B.
79 Medbury Avenue
Detroit, Mich.

Dear Father Dillon:-

Next Tuesday, November 11th, is the anniversary of the death of Father Forster. I hope that you would remember it without any reminder from me but I thought it would be well to call it to your mind and I should like to suggest that perhaps you might do something a little more than is usual on such anniversaries. I leave it entirely to your own judgment but would suggest that you might ask all of the priests to say Mass for him on that day and the scholastics to offer up their Holy Communions for him. He had not the time and preparation that we all wish that he had had and we ought to do all that we can to help him now that he is beyond helping himself.

Please ask the priests to remember me too in their prayers.

Sincerely yours in Our Lord,

H. Carr, C.S.B.

(Letter sent to all local superiors.
Transcribed from the copy in the General Archives of the Basilian Fathers)

Father Henry Carr
August 30, 1930.

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Prof. M. DeWulf,
Boulevard de Jodoigne 18,
Louvain, Belgium.

My dear friend:—

I hardly know how to begin this letter. Your very kind letter which made me very happy, reached me in a sick bed. I laid it to one side until I could answer it at some length. You are so particular yourself in such matters that I fear you will not understand how, with the best will in the world, I could leave it go so long. It is an old failing with me and has caused me many a heart-burn.

I cannot tell you how pleased I was with your letter. Whatever has been done at St. Michael's has been made possible, in large measure, by your good work among us. We can never be grateful enough for the good fortune which brought you to us.

Sir Bertram Windle died about a year ago. Until the end he often spoke of you and your pioneer work here. He appreciated you most highly and always hoped for another visit. Prof. Milner always asks for you. And many others inquire.

You will not forget, I hope, that on my

Father Henry Carr
August 30, 1930.

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first visit to Europe I am to pay you a visit. I have not forgotten it.

We all enjoyed and appreciated Monsignor Noel's stay with us, and trust it will not be the last. And we hope that some day you will come again, and live over again the almost endless talks on philosophy.

With best wishes and prayers for continued health and strength, I remain ever

Your sincere friend

H. Carr, C.S.B.

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
April 26, 1919.

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ST. MICHAEL'S COLLEGE
Toronto, Canada

Superior's Office

Sir Bertram Windle,
President,
The University of Cork,
Cork, Ireland.

Sir:

St. Michael's College is a federated college of the University of Toronto, the state University of the Province of Ontario. St. Michael's College has been a federated college of the University in Arts doing college work in Arts since 1910. Up to that time, the institution had confined itself almost exclusively to High School work. During the last nine years, we have been trying to build up a Catholic college that could take its rank with the standard colleges of this country and elsewhere. Although all the different courses in Arts are open to our students, we aim at developing especially the course in Philosophy, which would be as good as it is possible to make it. We feel that it would be of inestimable value to this course, to the college, and to the students if we could avail ourselves in any way of your services. We feel that there is no one

Father Henry Carr
April 26, 1919.

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known to us who could so well link up in the interests of a Spiritualistic Philosophy, Science and Philosophy. I know that it is almost absurd even to think of securing the aid of a man in your position and your standing. I have thought that the comparatively new idea which has developed so strongly since the war of exchanging professors and students across the Atlantic might possibly have some influence towards inducing you to consider an offer from us; further we should be satisfied even with one semester each year, or any other arrangement which would be suitable to you.

The semester with us, means only three months of actual teaching. The first semester begins October 1st, and ends December 22nd. The second begins about January 8th, and ends about April 4th. I am not going to name any money offer to you, because we are willing to pay you any sum, within reason at all, at your own terms. I should consider it a favour if you would let me know whether there is any possibility of having you come to Toronto.

With best wishes, I remain,

Yours very sincerely,

H. Carr

(Transcribed from the original which was given to Father Carr by Lady Windle after Sir Bertram's death)

Father Henry Carr
July 17, 1919.

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ST. MICHAEL'S COLLEGE
Toronto, Canada

Superior's Office

Sir Bertram Windle
Listarkin
Union Hall
Co. Cork, Ireland.

Dear Sir Bertram;

I received your letter sent on the receipt of my last letter and the last one which you sent when you received the Year Book. I hope you will pardon my delay in answering. We have had a Chapter here and then a Retreat and it was difficult to do justice to your letter. I was very glad to receive the articles and addresses. They with your letters, make me feel that I know you now, as well as your views on quite a number of things. I may say that the better known you become, the more fortunate I consider ourselves in having you with us.

I do not wish to give you an exaggerated idea of St. Michael's but it is not going too far in my opinion to say that, our peculiar connection with the University gives us a position with

WEDNESDAY, MAY 17, 1917.

Dear Mr. [Name],

I have just received your letter of the 15th.

I am sorry to hear that you are not well.

I hope you will soon be able to return to your work.

I am, dear Mr. [Name],

Very truly yours,

[Signature]

[Address]

[City]

[State]

[Country]

[Post Office]

[Telephone]

[Date]

Father Henry Carr
July 17, 1919.

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possibilities for Catholic education not to be found elsewhere. We are trying as fast as possible and to the best of our ability to develop these possibilities. The place which you will fill, as you will readily see, is a crucial one. Our relations with the other University officials and staff are the most cordial and sympathetic. Still, as all our students take science in some form it will be of incalculable benefit to have on our own staff one whose word in matters that count carries the weight that yours does and for the students to see that the highest advancement in science does not conflict with the simplicity of faith. They may be told such things but as you know nothing can compare in conviction with one's own personal experience. This is quite aside from the fact that it is our aim to have the influence of the best personalities possible to bear upon the formation of our students even on the natural side of character, scholarship and thought. However these are matters on the discussion of which I hope to spend much time with you and to that time I look eagerly.

In regard to the duration of the engagement, I am glad to be able to say that a permanent arrangement is almost a necessity for us. Barring unforeseen contingencies, it is our desire to have you as long as you are able to stay, certainly for five years.

Father Henry Carr
July 17, 1919.

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The description of your proposed course pleases me very much. I have no suggestions to make. About four hours a week was my own idea. Three lectures and a seminar will, I think, be sufficient. My idea was to combine Third and Fourth Years, both Honour and General Course students for your course. Then if you had two courses for alternate years, i.e. neither presupposing or requiring the other, each student could come under your influence for two years. This is merely a suggestion and does not affect the coming year. We hope in the future to do something in graduate work. This too can be discussed at leisure.

Your seminar suggestion appeals to me very much. We use that method here. The numbers can be restricted so as to obtain the best results from the seminar. Our Library is but in the making. Although the students have access to the University Library which is nearby, it would be well if you would send me a list of your books of reference so that they may be in our own library when you begin. The courses which you propose for this year and the next, together with your manner of treatment, are perfectly adapted for conditions and courses here. They could not be improved upon. I am very glad to see that you attach so much importance to setting the student on the right track

Father Henry Carr
July 17, 1919.

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in scientific methods. There will be no difficulty about securing a brain, etc.

The priests lecture in soutane, laymen either with or without the gown. It is rather the custom in Arts to wear the black gown while lecturing. For special occasions it would also be well to bring your scarlet gown.

Ingersoll, near where your wife was born, is less than a hundred miles from here. There will be plenty of time to arrange for your stay while here.

I have read with interest the articles you have sent as well as others in "Studies" and the "Catholic World." What first impressed me that you were the right man was your admirable book "Facts and Theories."

Professor de Wulf will be with us again next year and I hope that all of us will benefit by mutual intercourse. Last year was his first year with us and he quite won his way into our hearts. He is a very lovable character, an apostolic Catholic and a fine scholar.

With best wishes and a hope to hear from you,

I remain,

Father Henry Carr
July 17, 1919.

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Yours very sincerely,

H. Carr

(Transcribed from the original preserved by Sir Bertram and returned to Father Carr, after his death, by Lady Windle. Annotation in Sir Bertram's handwriting on the back: 4. July 17. Arrangt. to be permanent. recd. Aug. 4th)

Father Henry Carr
August 21, 1919.

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ST. MICHAEL'S COLLEGE
Toronto, Canada

Superior's Office

Sir Bertram Windle
Listarkin, Union Hall
Co. Cork, Ireland.

My Dear Sir Bertram,--

A day after sending
my last letter I received yours of the
fourth inst.

My answer regarding your courses may not have been satisfactory. I prefer your idea of doing thoroughly two courses separately, — one each year. If neither of these courses necessarily presupposes the other it would give us a better chance for arrangements. I would like as many students as possible to come under your influence, and as much as possible. If your two courses should be given in alternate years we could combine Third and Fourth Years for your lectures. This would enable each student to study under you for two years. One difficulty in this plan is the seminar work. If the classes are large you could not handle the seminar work, as you would like to do. If such

Father Henry Carr
August 21, 1919.

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is the case it would be better to restrict your work to one of the Years, say the Fourth Year.

We have women students. So far they have had separate classes. Up to the present I am in a state of indecision as to whether to take the plunge into co-education. Personally I do not object and the Archbishop would welcome it; but I do not want, without serious thought, to leave the College open to criticism on the part of those who might be more conservative. So far there has been no such criticism.

In my last letter I told you we had registered you as Professor of Anthropology. If you can think of a more appropriate title I wish you would let me know.

I am looking forward to our meeting, and I am sure there will not be wanting unlimited matter for talks. I am equally certain that our ideals will be in complete agreement. I think that even now I can appreciate to a great extent your efforts and your disappointments. Though handicapped in many ways here, e.g. in our Catholic numbers, we have been singularly fortunate in meeting with no opposition from laymen, priests or bishops in launching a Catholic college in the state university.

Father Henry Carr
August 21, 1919.

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I pray and trust our further efforts will meet with equal blessings as in the past.

I think that when we meet you will see your way clear to settle permanently in Toronto.

I have just read your splendid article in the Dublin Review.

With best wishes, I remain,

Yours very sincerely,

H. Carr

(Transcribed from the original preserved by Sir Bertram and later returned to Father Carr)

Father Henry Carr
December 29, 1933.

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Dean A.T. DeLury,
74 St. Alban Street,
Toronto-5.

Dear Dean:--

It is some time since I saw in the paper that you are retiring at the end of the present academic year and that this is your last year. It hardly seems possible. I do not see how I can picture the University of Toronto without Professor DeLury. You were Professor DeLury so long that your elevation to the dignity of Dean can hardly be said to have superseded the old title by which you were always known. My own memory of you dates back to my first acquaintance with the University of Toronto, so many years that I hate to think of them. I do not need to recall how closely we have been associated in a personal way ever since.

Much as I personally value this long friendship, it is far transcended in importance by what you have meant to St. Michael's during all these years. Every year or two educationalists from other parts of Canada, from the United States, and even from other parts of the world, have been interested in the form and make-up of this University. One of the matters of first importance

with them always is the representation of the different colleges and faculties in the various bodies of the University such as the Council of the Faculty of Arts, the Caput, the Senate. They are always curious to know what protection a college has with its small minority representation. This is particularly true of Catholic enquiries. I try to impress upon them that in any of the bodies of the University it almost never comes to a point where numbers crush any one college. In fact I have never in my experience known such a thing to happen. I try to show them that in the University of Toronto it is the spirit in which federation is worked that is everything, that no college ever has to appeal against the University for its legal rights.

Since this is so, since the spirit that animates the University is the spirit that makes the University, it comes to the men who direct and dominate this spirit of the University. It would be utterly impossible to bring in any considerable number of keymen into the University and continue the spirit that was born in the difficult early days of federation and is still going strong. The success of federation in the University of Toronto is due almost entirely to that spirit of give and take, that spirit of mutual understanding. A

Father Henry Carr
December 29, 1933.

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small number of men deserve the thanks of everyone concerned for this wonderful spirit and this wonderful success which wins the admiration of any educator anywhere who comes to know them.

In cases such as this it is always dangerous to mention names. It is so easy to overlook some whom it would be unfair not to mention. Allowing, therefore, that there are others who may truly be called Fathers of the University, I can safely say that in any list the names of Brebner, Baker, and DeLury will always be found and near the top, if not always at the head of the list. The understanding that you men have always had of the complex nature of the composition of the University and the tact that you have always displayed, added to the fact of your occupying positions that enabled you to exercise influence on others, has been of tremendous importance — indeed I am sure it has made the University of Toronto possible. You have been able to impart to the new members of the staff as they came along the spirit that was part of your own lives. Today, after all these years, when you, the last of that trio, are leaving the University I think that this spirit of the University of which I make so much is as strong as it ever was.

Father Henry Carr
December 29, 1933.

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There are so many things to say that I cannot touch them all and I am sure I shall leave out things that I should mention. I do not think it is necessary for me to assure you of my own warm feelings towards you. My hope is that instead of this year bringing a parting it will rather mean that we can see more of one another than in the past.

With all best wishes of this season of Christmas and the New Year, I remain

Yours sincerely,

H. Carr.

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
April 6, 1963.

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ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Al,

I am not so prompt this time. I took two weeks off from letter writing. There is a period in the history of St. Michael's which people over the years have urged me to write about. I am the only one living who knows the story. In fact I am the only one who ever did know the whole story. I was not particularly interested in writing it. My mind, as you know, has been filled with other matters. However, a letter from Bob Scollard finally started me. I thought the best way was to stop everything else and concentrate on it. I did that. I was surprised at Notre Dame getting the charter. I thought I told you that the Faculty Association passed a resolution recommending that private universities be given aid by the provincial government. I have hardly yet recovered from my surprise. I think Brown of the Philosophy department made the motion. I am not sure of that. I am sure he favored it, and Savery too. It meant Notre Dame. There is a Lutheran College, but it has only 17 students. I think eventually they will receive some government support.

Father Henry Carr
April 6, 1963.

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Thanks for the clippings. They were the first news we had of Jimmy Bunn's death. I knew him. He was a great character.

Do you know, almost always where there are Carrs, there is a Henry, and a William. I have known several cases, widely separated. One was in Northern Saskatchewan. I was surprised at your appointment. It seems to me a letter of mine to you has gone astray.

Glad, very glad, you are so well. You will be happy at the Seminary.

Had a cardiogram taken. I am younger than I was two years ago.

Best wishes and prayers, always,

In Our Blessed Lord,

H. Carr, C.S.B.

P.S. It has been an eventful year here over the University Act.

(Letter written to Father Elliott Allen at Assumption University. Transcribed from the original in Father Allen's possession)

Father Henry Carr
April 19, 1963.

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ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Al,

I missed you yesterday. The night before last the Hornung explosion splashed the sun. Nobody mentioned it. All day yesterday no one mentioned, no one apparently had any interest in it. Nobody has mentioned it today. I suppose Jim was interested, but not enough to want to talk about it. I had to hold myself in. It is tragic. Imagine, of all the players in the N.F.L. — Hornung. Remember in my last letter I said one of my letters to you must have gone astray? Well, when I addressed that letter I happened to notice the address: It was Rev. E.C. Elliott, C.S.B.

We have three Basilians here from Calgary. They motored, nearly seven hundred miles. The retreat in Calgary this year is to be held in the Franciscan retreat house at Cochrane. Very sensible. Regards and prayers. In Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Elliott Allen, transcribed from the original in his possession)

Father Henry Carr
June 10, 1963.

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ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Al,

Thanks very much for your letter and for the copy of the Religious Knowledge regulations for the curriculum. I think I can follow it all right. But you know how it is. At first reading one is apt to miss nuances which will appear clear cut later on. No matter how much one studies those regulations in theory, when it comes to practice and experience, things are apt to turn out differently from what was expected. From what I can see now, there is nothing in the regulations with which I can find fault. From the financial viewpoint I think it will prove the most generous of any university in the United States or Canada. I do not see how you could have done better. I say that with the reservation that after fuller examination I might have to modify it.

I think Assumption is blessed in having Leddy as its President. As you know, his academic and administrative gifts are outstanding. For the University of Windsor there is no one to compare with him.

Best prayers, always, In Our Blessed Lord, H.C.

Father Henry Carr
June 10, 1963.

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(Letter to Father Elliott Allen.
Transcribed from the original in
Father Allen's possession)

Father Henry Carr
September 16, 1963.

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ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Al,

I am writing this in the afternoon. The Alouettes play the Lions tonight. It is raining. The Lions are good. To go all the way they will have to be extra good. They are practically the same team they were two years ago.

There is a boy in the Novitiate, John Williams, from here. I wish you would take an interest in him. He made his full course at Mission, never met a Basilian until he came to put in his application for admission to the Novitiate. Father not a Catholic. We did have a continual list of Basilian visitors all summer, from June to September until Basil left last week, sometimes 2, 3, 4, and even 5 at a time. Glad you mentioned that book of Charles Davis. Have read his Study of Theology and am all taken with it. Just got interested in it by chance. Maybe I'll start that one of Ladners too. We get all the good Catholic books and all the reviews too. I cannot read them all but I am glad to have them. I am fine, better than I was before I was in the hospital in June. Am sure you will enjoy your work at the Seminary.

Father Henry Carr
September 16, 1963.

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Affectionately in Our Blessed Lord,

H. Carr, C.S.B.

(Letter to Father Elliott Allen, now
at St. Basil's Seminary. Transcribed
from the original in Father Allen's
possession.)

Father Henry Carr
November 22, 1963.

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ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Al,

Glad to get your letter. I had a very fine case made out in defence of Vancouver and November rains. Archbishop Duke was home one time in St. John's, N.B. The bishop said to him, I have never been out West. I think I will make a trip there. Archbishop Duke said: Don't come in November. He came in November. He was here three weeks, and never saw the mountains. But, President Kennedy is dead! What difference do November rains make, or Grey Cup news, compared with that shock? We can hardly think of anything else. What a shock! Off and on we are spending the day on T.V. It hardly seems possible. What a fate for the first Catholic President. I hope religion did not enter into it. I don't think it did. From the last report they don't know much about the man who shot him, except that he was a good shot. It is too bad you are not out here, so we could talk it over. Father Garvey is all broken up over it. With every best wish and earnest prayers. Always,
In Our Blessed Lord,

H. Carr, C.S.B.

(Letter written to Father Elliott Allen
six days before Father Carr's death.)

Father Henry Carr
February 14, 1931.

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Rev. M.J. Ryan, C.S.B.,
19th & Howard Streets,
Detroit, Mich.

Dear Father Ryan:—

I received your letter and cheque and Masses. You need not be afraid at any time of unloading Masses on us down here. We can take care of quite a few.

I had a letter today from Father Marion. Another French confrere has died, Father Giraud. He was only eighty-three, the youngest who has died in some time. This doesn't mean that you are to say Mass for him. We arrange that you know with the men over there. They are very anxious that we should allow them to say the Masses and we send them the stipends, but I thought that you would be interested in knowing how they are getting along over there.

We had a big Arts dinner here Thursday. The chief guest of honour was Sir Wm. Mulock, Chief Justice of Ontario. He was, with Father Vincent and Father Teefy, mainly responsible for the federation of St. Michael's College with the University of Toronto. It was very interesting to hear from a man in the flesh who was not only alive at the time, away back in 1881, but really the

Father Henry Carr
February 14, 1931.

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father, or one of the fathers, of the scheme. I am not sure whether the original idea was his or Father Teefy's. I think it was Sir William's.

We have matters of rather serious importance on hand now and I hope that you and the confreres there will pray hard for us.

With best wishes,

Yours sincerely in Our Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
February 14, 1931.

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Very Rev. V. Marijon, C.S.B.
Villa St. Joseph, Annonay,
Ardèche, France.

Dear Father Marijon:--

I received your letter and also a letter from Father Durant. Father Walsh will write to Father Durand and send him the stipends for the Masses for Father Giraud. We all wonder what secret you have over there which gives you such a long life. Our average here, as you know, is very low. I am glad that you received the Basilian Vademecum. I was in Sandwich when Father Aboulin received his. He too was pleased with it but inside of ten minutes he had found two omissions in it which he would like to see supplied in the next edition. So you see the old man still has his faculties with him.

Father Player is about the same as when I last wrote to you. Father Christian is becoming stronger slowly, but is still far from being his old self. Father Burke is in Detroit, not very well although not seriously ill.

I sent on the letter you enclosed for Sister Florence. We remember you continually in our prayers and trust that you do the same for us.

Father Henry Carr
February 14, 1931.

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Yours sincerely in Our Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy in
the General Archives of the Basilian
Fathers)

Father Henry Carr
February 9, 1961.

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Address given at the Silver Jubilee
Celebration of St. Thomas More College
Saskatoon, February 9, 1961.

Mister Chairman:

I suppose there are good reasons for holding this celebration in the second week of February.

If we imagine ourselves back last summer and discussing: what would be the worst week in the year to hold the celebration I should think there would be some who would say: the first week in February, others who would say the third week in February, but I am sure there would be quite a number who would say: the second week in February. However, I don't know all the circumstances, and anyway, we are here.

Father O'Donnell phoned and asked me to come. He seemed to think my presence important. He left it to myself whether I would say "a few words" or not. You know those "few words". He put it so urgently that I was afraid he was going to burst into tears, and I said I would come.

He followed up the phone talk with a special delivery letter. I should decide to say "a few words". He had left

my name off the list to leave me free; but if I should be willing to speak, he could ease me into it. He was to answer the toast to the College. He would do this very briefly, and then he would say, "but we have one here much better qualified than I" to speak for the College. That still makes me laugh when I think of it.

Well, St. Thomas More College, or the University of Saskatchewan, or the Newman Club will never have any trouble getting me to come, if I can be of any help, and even to say "a few words".

I believe it is true that I left my heart in Saskatoon. Certainly a new life began for me when I came to St. Thomas More College and the Newman Club in 1942, and in great part sloughed off the old.

This is probably the last occasion when I shall speak here like this. Of course my uncle Johnnie lived to be 92, if, as his son said at his wake, "you call that living".

I ought not to have any trouble talking to you, so many of you are such old and very dear friends. I pray for you every day. As for those of you who do not come in that class, you are friends of the College and the Newman Club, and the University, and so you too are friends of mine.

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And I think I have a few things to tell you, which it has been my privilege to know at first hand, and which may interest you. How did St. Thomas More come to be? How did the Basilians happen to come to the University of Saskatchewan?

President Murray, the first President of the University of Saskatchewan, was the one who caused St. Thomas More College to come into being. It was President Murray who brought the Basilians to Saskatoon, to take charge of St. Thomas More College. Bishop Murray was the first Roman Catholic Bishop of Saskatoon. He was transferred here from Victoria in 1934.

Father Markle had been teaching scholastic philosophy at the university since 1927. Shortly after he came to Saskatoon some questions dealing with the teaching of philosophy came to Bishop Murray. Father Daley was staying with the Bishop at the time. Father Daley and Bishop Murray both belonged to the Redemptorist Order and were close friends. Father Daly was founder of the Sisters of Service, a religious order of women. Bishop Murray had had no experience with secular universities, and was bothered about how to deal with the University. He told Father Daly and asked the latter's advice. Father Daly said: I

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would not touch it until you consult Father Carr, the Basilian Superior General, who has had many years experience in such matters.

"Very well", said the Bishop. "You are going to Toronto. Go and see Father Carr and ask him to come out. There will be a meeting of the Bishops of the Province. I would like him to come a week or so before the meeting of the Bishops, so that we can be prepared for it. I will look after his expenses."

Father Daly came to see me, and I went to Saskatoon. That would be at the end of January 1935. For three weeks the thermometer had not risen above 20 below. But that is incidental. I said to Father O'Leary: "How do you stand it?" "Oh, we manage." "But how do you go out and go around?" "We don't go out." Bishop Murray had enlisted the services of a committee of layment and clergy. I am going to name them, and I may name others. When it comes to naming people in situations like this, it is a very ticklish business. Try as best one can, one is apt to leave out some who deserve to be mentioned and they will be hurt and their families and friends will be hurt. I can only say that I will do the best I can. It may read like Homer's catalogue of the ships, only Homer has this advantage over me: he may have left out names, but no one can check up on him.

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When I look at that committee I find that it was quite a remarkable one. Father Baudoux, now Archbishop of St. Boniface, was one. At that time he was curate and acting pastor of Prud'homme. Father Birch was another. He was pastor of St. Joseph's Parish and for some years now has been second to the Superior General of the Oblate Order in Rome. Father Markle later became a Monsignor in the Archdiocese of Toronto, and died young and greatly grieved by all who knew him. Father Coughlin belonged to the Redemptorist Order. He was pastor of St. Mary's Parish and has had a distinguished career in his Order.

The laymen were: J.J. Leddy. His name alone suffices to mark him out for a long and distinguished life in the service of the Church. There was no one in his day who stood out as a leader among Catholics as he did. The Greeks thought no man could be greater than his father. Roger Strickland was another man on the committee. For those who have come since, it should suffice to say, during the war he was the permanent chairman of the Victory Drives. The last one on my list is Emmett Hall, now Chief Justice of the Province of Saskatchewan.

That was the committee. It met in the evenings. I do not remember how often, about four or five times. The subject

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matter of the discussions was the education of Catholics at the University. At no time during these discussions, as far as my memory can be trusted, was there any mention of asking for a Catholic College at the University. Moreover, there was no talk of the Basilians coming to Saskatoon. To grasp the picture you have to remember that I was not there representing the Basilians. I was there as a consultant. There was a feeling in the committee that the University was biased against anything Catholic. It was finally decided that the best thing to do was to interview President Murray.

An appointment was made for Saturday morning. Here again I must trust to my memory. I am sure Mr. Leddy, Mr. Strickland, and myself went to see President Murray. I am not sure whether Mr. Hall was there or not. If he wasn't it was because he was prevented by some serious cause.

As soon as we entered President Murray's office, the matter was settled. He took over from there. I had known him before. As soon as he knew the Basilians were interested, that settled it. He wanted a Catholic College at the University, with the Basilians in charge of it. He took it for granted that I was there to negotiate for the Basilians something like St. Michael's Col-

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lege in the University of Toronto. It was not until some time later that he understood that he had misinterpreted the meaning of my presence. He had tremendous admiration for the arrangement at the University of Toronto. It was near the end of his long term as President of the University. Before he retired, his great ambition was to have a Catholic College at the University of Saskatchewan, conducted by the Basilian Fathers. I do not think that I personally counted for very much. He would have been satisfied with any other Basilian.

It made quite a difference to me. I was carried away by his enthusiasm and allowed myself to become involved in a delicate situation. I warned President Murray, Bishop Murray and the committee exactly how things stood, that I could not establish a College without the approval of the General Council of the Order, and that they were, to put it at its best, cool towards the idea. My warnings went unheeded. They were all confident that it would go through.

After that meeting everything devolved on President Murray and myself. Of course I kept the Bishop fully informed, and the committee too, and above all I kept the Basilian General Council fully informed. My dealings with the President took place on the understanding

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that everything he and I did was provisional, and would have to be approved, on our part by the General Council, and on his part by the Senate of the University.

Shortly after that meeting I had to leave Saskatoon, and went to Calgary. President Murray and myself continued our negotiations in a number of letters. As I recall it, there never was any formal agreement drawn up. When it came to presenting the proposal to the Senate, President Murray drew up a contract based on what was agreed on in our letters. In order to win the consent of the Senate, President Murray brought out Sir Robert Falconer, President of the University of Toronto, to explain the situation in Toronto, and his evaluation of its worth. President Murray was a religious man and felt that a Catholic College at the University would further the cause of religion. Besides, no doubt, it counted with him that it would help the University to have Catholics of the Province united in support of it.

The Basilian Order is governed by a Superior General and four General Councillors and three other officials. These are elected every six years at what is called a General Chapter. This Chapter is composed of representatives elected by the members of the Order,

besides some, like the Superior General and the other officials who by their offices are members of the General Chapter. This General Chapter examines all the business of the Order. The General Council can hand over to the Chapter any business of special importance, which it prefers not to decide itself. Now in 1936, there was a General Chapter coming on in July. When the proposal for the foundation of St. Thomas More College was submitted to the General Council, since the Chapter was so close and the project was so important, the General Council, instead of giving a decision itself, chose to leave the matter for the General Chapter to deal with. It was proposed to the General Chapter in July and approved by it. That settled the foundation of St. Thomas More College.

These are some of the matters I had in mind, when I said I thought I might be able to tell you some things you might not otherwise know. It does not seem right for me to speak on the occasion of the Silver Jubilee of St. Thomas More College, and not mention men without whose help it could not possibly be what it is. And yet, if I named everyone who contributed something the list would run into — not dozens, but hundreds.

Dare I take my life in my hands and say:
After President Murray, President Thomson

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gave the College a good start. And it is no reflection on him or anyone else to single out President W.P. Thompson. In certain important respects he has been the greatest university president in Canada, and brought the University of Saskatchewan up to the standard where it is second to no other university in Canada, and St. Thomas More College with it. The College can never sufficiently thank President W.P. Thompson. If it were his own college he could not do more for it than he has done for it, all through the twenty-five years, as Dean of Arts and as President.

Then there is Dean Leddy ... but pshaw, I have to give up. There are too many: Archbishop Pocock, Archbishop O'Neil, Father Athol Murray, Dr. Swanson, St. Thomas More Guild, the Shannon Brothers, Ben Hoeschen, the deans and members of the university staff, and their wives and the wives of all the others who have wives, Dr. R.H. Macdonald, Dr. Dr. Campbell, A.P. Waldron, Judge McLean, Bishop Klein, Father O'Leary, the different orders of religious sisters, Father Sweeney, Father Sexsmith.

Should I mention any Basilian Fathers? I will risk a few and ask forgiveness from those I miss and should not miss: Rush, B.F. Sullivan, J.L. O'Donnell, McCorkell. I leave out Father McGahey, because he should be in no list. He is

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February 9, 1961.

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in a class by himself. He is the greatest man in the history of St. Thomas More College, clergy or lay. I reserve Father Paul Mallon also for special consideration because my first year and his, 1942-43, was the happiest year of my religious life. Father Mallon, Father McGahey and myself, just the three of us.

I could go on and on. All helped, directly or indirectly, to a greater or less degree, to the life and work of St. Thomas More College, and the Newman Club associated with it. I would like to stop at each name. Imagine, for example, how hard it is merely to mention Archbishop Pocock or Dean Leddy. I have to grit my teeth and pass on. I have something more to say to you, which is too vital to be crowded out.

In the past three or four years an extraordinary ferment has been active in Catholic thinking in the United States. In 1956 Monsignor Ellis, Professor of Church History, The Catholic University of America, published in book form an address entitled: American Catholics and the Intellectual Life. It proved to produce a shock. It was like the Explosion of a bomb. Stated briefly, through careful and exhaustive study it came to the conclusion that Catholics are inferior intellectually to their fellow-Americans, that Catholic Colleges

and Universities are inferior, and that in every field of endeavor Catholics do not measure up in leadership, in fact, they trail woefully behind. The address and its views spread like wildfire. There were some angry dissenting opinions. These were remarkably few. The general attitude of thinking Catholics was to take the charge calmly and study it, and if it were true, to set about remedying it. That is what Catholics in the United States have been doing. In general there is a disposition to accept the case of Msgr. Ellis as fair and accurate.

The excitement stirred up was so great and so widespread that the Catholics in Britain took it up, and did some soul-searching on their own account. They reached about the same conclusions for Britain as Monsignor Ellis found true for the United States, namely, that Catholics are intellectually inferior. They, too, are working at it now.

It is a big question, too big to do more than merely state in summary fashion here tonight. It is worth understanding it clearly, that Catholics in the United States generally (we will confine ourselves to them) recognize and acknowledge that Catholic Colleges and Universities have been inferior and that Catholics have been inferior. It

is not a nice thing for Catholics to have to stomach. If it is true, it is better to face it. American educators are eager to discuss Catholic education at the university level. Of course in considering university education Catholics have to place religion and morals in the structure of their educational system.

Whenever they come in contact with it or hear about it, American Catholic educators become intensely interested in what is taking place here in Saskatoon at St. Thomas More College. They wax eloquent about it. They think, from every point of view, it is the most perfect answer, to what has become known as "the great debate" in Catholic education. You do not realize it. You are too close to it to see it. You have a treasure here valuable beyond price.

I will close by quoting Sir Hugh Taylor of Princeton: "The best solution in America to the question of higher Catholic education is that in existence and in operation at St. Thomas More College in Saskatoon, Saskatchewan."

(Transcribed from a carbon copy of the speaker's typescript in the archives of the University of St. Michael's College, Toronto)

Father Henry Carr
September 14, 1933.

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Rev. E. Lee, C.S.B.,
Assumption College,
Sandwich, Ontario.

Dear Reverend Father:-

I do wish you would do something about your name. E. Lee is so insignificant. It is surprising what a difference one letter makes. Carr is only one letter more than Lee but H. Carr is not so bad. Couldn't you do something in the way of another initial and write one of them in full? For example, like E. Leonard Rush.

Your letter received and contents noted and filed. I am sorry to have given you so much trouble. I hope to be down with you before long for a short visit and to have an opportunity to thank you personally.

Please pray for some special intentions.

Yours sincerely in Our Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
March 27, 1933.

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Mr. Ambrose O'Connor,
366 Kingsdale Avenue,
Oshawa, Ontario.

Dear Ambrose:—

I received your letter and the list and I was very glad to get it. I looked over the High School list and there were quite a number of names there that I could not recall at all. Since receiving it a number of names have occurred to me which you have overlooked.

There were three Elliott boys, Fred, Nelson, and a third one whose name I do not recall: Maggie Holland, a lad named Spencely who graduated in Classics from Victoria and, I think, became a minister: Hattie Wigg, Mabel Rice, Gertie Thomas. There was a Trewin boy and at least one girl. I think two: Trevor Merton, Flo Thomas, Gertie Gadsby, Willie Coburn. I am pretty sure there was a Storey boy, Winnie Whyte (?) Nellie McGregor, a fellow named Gould and Sam McLaughlin were there in my first year. Freddie Sugden, Frank Smith, Elsie Davis, Ebenzar Scott. I did think his sister's name was Bertha but it may have been the Agnes in your list. Art Bowman and a younger brother who afterwards shot himself. Frank ^Buckland, Hilton

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Brummel, Fred (?) Morris, the town clerk's son, a girl named Hoar who came from out near Jessie Arnott's place, and a lad named Service, Charlie I think his name was.

That is all I have been able to think of so far. I have not had time to look over the Separate School list.

With best wishes, I remain

Yours very sincerely,

H. Carr

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
January 25, 1933.

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Rev. T. O'Rourke, C.S.B.
2420 Shepherd Drive
Houston, Texas.

Dear Father O'Rourke:-

I am sending you the following passage from St. Basil in his rules for religious. I thought that, with God's great grace, it might prove serviceable, that you might use it for your own self meditation, from time to time.

"... as is the superior and ruler so for the most part the ruled is wont to become, it is necessary not to pass it over cursorily. The Superior, then, mindful of the apostle's injunction, "Be thou an example to them that believe", must make his life a clear example of every commandment of the Lord so as to leave the taught no chance of thinking that the commandment of the Lord is impossible or may be despised. First of all then — which truly comes first — humility must be so practised by him in the love of Christ that even when he is silent the example of his deeds may stand out more strongly than any word as a means of teaching. For if this is the standard of Christianity, the imitation of Christ according to the measure of His Incarnation as is appropriate to the calling of each,

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those who are entrusted with the guidance of the many ought by their own mediation to lead on the weaker to the imitation of Christ, as the blessed Paul says, "Be ye imitators of me, even as I also am of Christ."

"So they should first make themselves an accurate model by observing the standard of humility handed down by Our Lord Jesus Christ. For "learn of me" He says, "for I am meek and lowly of heart." Let meekness of character then and lowliness of heart characterize the Superior. For if the Lord was not ashamed of ministering to His own bond-servants, but was willing to be a servant of the earth and the clay which He had made and fashioned into man (for "I am in the midst of you as he that serveth" He saith), what must we do to our equals that we may deem to have attained the imitation of Him? This one thing then is essential in the Superior. Further he must be compassionate, showing long-suffering to those who through inexperience fall short in their duty, not passing sins over in silence but meekly bearing with the restive, applying remedies to them with all kindness and delicate adjustment. He must be able to find out the proper method of cure for each fault, not rebuking harshly, but admonishing and correcting with meekness, as it is written, watchful in present affairs, able to foresee

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the future, capable of contending with the strong and bearing with the infirmities of the weak, able to do and say everything that will bring his fellows to perfection. ... So let a man of such qualifications be entrusted with the post of Superior, and let him arrange the discipline of the brotherhood, assigning work according to the fitness of the individual."

Please remember me and my intentions, always, in your prayers.

Yours sincerely in Our Lord,

H. Carr, C.S.B.

(Circular letter sent to Local Superiors. Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
January 22, 1937.

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Rev. E. Tighe, C.S.B.
314 Kendal Avenue
Toronto, Ontario.

Dear Father Tighe:

I was much interested in your desire to see St. John Bosco placed among the patrons of our little Institute. For some time past it has been coming to my mind how peculiarly suited he is for us as patron and model.

I am ashamed to confess that I knew very little about Don Bosco until Easter of nineteen thirty four when I had the great privilege of being present at his canonization.

After that it was my good fortune to be able to visit his institution in Turin, and to say Mass at his tomb. It will always be a matter of regret to me that I knew at the time so little about him. That visit would have meant so much more.

Since then I have read several lives, and I wish to recommend one very particularly to you. It should be in your library. It is by Johannes Jorgensen, the great Danish convert, Burns, Oates & Washbourne, I think. (There is also a wonderful book on St. Francis of Assisi by the same author. You should have that, too.)

Within the last few years there has been a marvelous outburst of wonderful Catholic literature. Compared with the works that have appeared in the last ten to twenty years, the works of the hundred years before that, yes two hundred, three hundred, (In English), are insignificant. The Church seems to be in the beginning of a very Renaissance. I think you should plan to build up your library so that you have every work that is worth while along the lines that are suitable for the Novitiate. I would rather sacrifice on necessities than be lacking in such books.

For myself I am coming more and more to look on two saints, St. John Bosco and The Little Flower as embracing about everything for my needs in the way of models and inspiration. This may seem to conflict with the above, but it does not. What I mean is that conditions change in every age. Divine truth, the doctrine of spirituality is eternal, always the same. The application of the doctrine must be made to suit the time. This is by no means easy. When we read the lives of saints that lived long ago most of us, if not all, are almost sure to confuse the universal and the particular, select and admire and try to imitate the particular incidents in these lives, rather than abstracting

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the universal doctrine exemplified and applying it fresh to the conditions in which we live.

These two saints are of our own day. They are like us. We can understand them. By the way, there is a wonderful book on the doctrine of *The Little Flower* by Pettitot, St. Teresa of Lisieux, Burns, Oates & Washbourne. I would like to go into this at further length later.

Praying for you every blessing, and asking your prayers, I remain

Yours sincerely in Our Lord,

H. Carr, C.S.B.

(Letter to Father Edward Tighe, then Master of Novices at the Toronto Novitiate. Transcribed from the carbon copy in the General Archives of the Basilian Fathers)

Father Henry Carr
November 16, 1936.

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Reverend E. Tighe, C.S.B.
314 Kendal Avenue
Toronto, Ontario.

Dear Father Tighe:

Answering your second
letter first:

You do not state your reasons for doubting that the 1928 edition of the Constitutions is the official one. I do not see how there can be any question of it. The later text of the amended 1928 edition is now before the Sacred Congregation and has never been passed on by that body. This one cannot therefore have any official stamp. The 1928 edition was the one we were working under up to the time the amended Constitutions were sent to Rome for approval. It seems clear to me that these Constitutions hold until the new ones receive the stamp of the Holy See.

I have had four additional copies made of the 1928 set. These, with your copy, make five. I will send you four. If you need more, we can have them typed.

In regard to the book of rules and customs we have to take into consideration the history, practice and spirit of our little Congregation. It was a natural spontaneous birth and growth, the product

of true piety, simplicity and zeal. Our founders and fathers always looked upon the Community as a very little thing in the religious life of the Church, "hardly deserving the name of a religious community." This is vital for a proper understanding. The numbers were always small, insignificant.

The result of this was that all the members knew each other so intimately and were associated together in such a family way that many of the regulations of Canon Law for Religious, which have in mind large bodies of many hundreds and even tens of thousands, and are, therefore, rather impersonal, were felt to be above and beyond a little handful like ours. I think this is more or less true of all religious orders in their early days, and ours has been of slow growth and development.

There was a rule of life, a spirit and tradition. It was known to all and practiced, but it was not even written. The time came when a change was imperative. It was necessary to have more system and organization, to reduce to uniformity and to writing the practice of the Community, bringing it, where necessary, into conformity with the requirements of Canon Law.

Men do not take kindly to new regulations from above that affect their lives. We

Father Henry Carr
November 16, 1936.

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were never used to a multitude of written rules. There has been, I believe, and thank God for it, no relaxation in the religious life of our men. I think it quite understandable that those who had spent years in religious life before the rules were written might not have the reverence for them that might be expected. It will take time. Your task and your course is clear. The book of rules and customs is a sacred book. By all means in your power imbue the novices with fitting reverence for it.

Perhaps this may be of some help to you. Please do not hesitate to "trouble" me at any time, no matter how often, that you think I might help in any way.

Praying for you every blessing, and asking your prayers, I remain

Sincerely yours in Our Lord,

H. Carr, C.S.B.

(Transcribed from the carbon copy in the General Archives of the Basilian Fathers.)

THE HEART OF THE MATTER

a bibliography of the writings of Father Henry Carr in various "near-print" forms compiled by Father J. Bernard Black, CSB

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- II. (No title; form and content as in No. I; much quotation) Rockyford, Alberta, August 25, 1954. 37 p. Ditto, f'scp.
- III. (No title; similar form; more personal reflections and anecdotes)
No place, includes date: Dec. 2, 1964. 30 p. Ditto, f'scp.
- IV. "Practical Philosophy". No place, no date. 17 p. Ditto, f'scp.
- V. (No title; form as before; theme is general principles of ethics)
No place, no date. 16 p. Ditto, f'scp.
- VI. (No title; theme returns to Church, Catechetics, Mass) No place, January 1956. 20 p. Carbon copy of a typescript on foolscap.

Xerox copy in USMC Archives: Part VII: Faith
and the Decisions of the Church, - St. Mark's College,
Vancouver, March 25, 1955, 7p.

VII. (Missing and may be a mistake in
← numbering; Father M.J. Oliver
once reported that a Sister in Vancouver
had notes on a spiritual conference that
represented it in substance.)

VIII. "Deus Scientiarum Dominus". St.
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15, 1956. 12 p. Ditto, f'scp.

IX-A. "The Mass, Part A". St. Mark's
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IX-B. "The Mass, Part B". Vancouver,
March 7, 1957. 39 + 1 p.,
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X. "Notes of a retreat given at the
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XII. "Catholic Philosophers". St.
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XIV. "St. Mark's College". Vancouver,
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XV.

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XVII. The Roman Catholic Church. St. Mark's College, Vancouver, November 1, 1958. 10 p. Mimeo'd, letter size.

XVIII.

XIX. The Mystery that is the Mass. St. Mark's College, Vancouver, February 4, 1959. 29 p. Mimeo'd, letter size.

XX. *What to do at Mass. — Vancouver: St. Mark's College. Incomplete, lacking all after p. 12*

XXI.

XXII. The Philosophy of St. Thomas Aquinas. St. Mark's College, Vancouver, March 7, 1960. 29 p. Mimeo'd, letter size.

XXIII.

XXIV.

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177. The first of the three great wars of the American Revolution was the war of the Revolution, which began in 1775 and ended in 1783. It was a war of independence, and it was fought between the thirteen original colonies and the British Empire. The war was fought in three main theaters: the North, the South, and the West. The North was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The South was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The West was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds.

178. The second of the three great wars of the American Revolution was the war of the Revolution, which began in 1775 and ended in 1783. It was a war of independence, and it was fought between the thirteen original colonies and the British Empire. The war was fought in three main theaters: the North, the South, and the West. The North was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The South was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The West was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds.

179. The third of the three great wars of the American Revolution was the war of the Revolution, which began in 1775 and ended in 1783. It was a war of independence, and it was fought between the thirteen original colonies and the British Empire. The war was fought in three main theaters: the North, the South, and the West. The North was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The South was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The West was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds.

180. The fourth of the three great wars of the American Revolution was the war of the Revolution, which began in 1775 and ended in 1783. It was a war of independence, and it was fought between the thirteen original colonies and the British Empire. The war was fought in three main theaters: the North, the South, and the West. The North was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The South was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The West was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds.

181.

182. The fifth of the three great wars of the American Revolution was the war of the Revolution, which began in 1775 and ended in 1783. It was a war of independence, and it was fought between the thirteen original colonies and the British Empire. The war was fought in three main theaters: the North, the South, and the West. The North was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The South was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds. The West was the scene of the most important battles, including the Battle of the Clouds, the Battle of the Clouds, and the Battle of the Clouds.

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XXVIII. What takes place at Mass. St.
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XXIX. The Consecration at Mass. St.
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